Stri Dharma

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NOTES AND COMMENTS

Burmese Women Lead

It has fallen to the good lot of the Burmese women to be the first women in Asia to exercise the Legislative Council franchise, and thus to be the first to have a direct influence over legislation. The elections for the new Burma Legislative Council were held in the middle of November and it was edifying to read in the Rangoon papers the manifestoes of candidates for election addressed to "Brothers and Sisters," and to come across the terms "men and women" in their arguments. News has not yet come to hand as to how the Indian and Burmese women shouldered their new responsibility, but one feels assured that such good practical, business women will soon find out the great value of the vote and use its pressure to bring about desired economic and educational changes in their loved land. Burma deserves to lead the way, for she has long given to her daughters social equality and liberty.

Women Municipal Councillors

Madras City leads in India in the matter of being the first City with a Woman Member of its Corporation, Mrs M. C. Devadoss. Saidapet is about three miles from Madras, so large a suburb that it has a Municipal Council of its own, and it is with great pleasure and pride that we announce that two members of the Saidapet Branch of the Women's Indian Association have been nominated as Councillors of the Saidapet Municipality by the Collector of Chingleput District. One, Subbalakshimammal (Mrs Lakshman Iyer) was the first lady to help Mrs Cousins to gather together ladies for the first women's meeting ever held in Saidapet. Her husband is one of the Professors in the Teachers' Training College, and they are both honorably known as earnest social reformers. The other lady, Krishnammal, (Mrs. Sarangapani Naidu) is the wife of a soap manufacturer, and she has long acted as the practical manager of the factory. A congratulatory Tamasha was held in Madras in honour of the entry of these three ladies into their public office at which over hundred of the best-known women of the city were present with the members of the Georgetown, Saidapet and Adyar Branches in force. Mrs. Galletti, the wife of the Collector, presided and introduced the Councilloresses. It was an occasion of much joyous comradeship deepened by a sense of the increased honour and responsibility that are becoming Woman's.

In Bombay a lady has bravely stood forward to seek election for the Fort Ward of the Bombay Corporation. We wish success to our plucky sister, Mrs. H. Hodgekinson, poet, journalist, and social worker, and to Mrs. Sarojini Naidu and Miss Bachalai E. Sotewala who have been adopted as candidates by the Nationalist Municipality Party.

Commercial Victimisation of Children

There are over 8,000 children employed to-day in the Indian coal mines, and though the Government has accepted a provision in the Mines Act Amendment Bill to prohibit the employment of children under thirteen years old in mines a most reactionary letter has been sent to all the leading newspapers from the Indian Mining Federation calling for the deletion of this clause and also claiming that the withdrawal of children and women would wreck the key industries of the country. Better then to do without this industrial development if it exists only through the exploitation and ruin of the health, mentality and morals of women and children! Better to go back to the simple agricultural life of the age-long India if this contention were true! But other experts maintain that within five years modern equipment could be installed in the mines which would adequately carry on the industry without either decreasing the wages of the miners or increasing the cost of coal. The Federation Conservatives base their scare-cry on the ground that conditions of labour are different in India from other countries. Yes, we agree, but it is *harder* they are for women here. "Let justice be done though the heavens fall" will be the slogan of awakened women with respect to the rescue of woman and children from conditions of labour and life which are not tolerated in any other country. We call on the Government to stick to its prohibition and not be budged an inch from its stand by selfish panic-mongers.

Reforming the Mysore Reforms

A number of important Conferences and Public Meetings have been held in Mysore State with the purpose of educating the people on the particulars of the recently promulgated Reforms. There has been evinced a good deal of constructive criticism, and we are very glad to report that the removal of sex disqualification has been asked for in all

the Resolutions. Dewan Bahadur L. A. Govindaraghavier concluded an important speech on the Reforms at a crowded meeting in Bangalore by saying "the position of women must be recognised not only as electors, but they must be allowed to stand as candidates for election. Whenever the capacity of women is questioned I always point to Mysore where women had given such a good account of themselves. The sex bar must be removed." It is time, however, that the Mysore women held an emphatic meeting on their own behalf.

Sex Disqualification for the Bar

Congratulations to Miss S. B. Hazra, L. L. B. (Calcutta) on the success of her petition to the Privy Council in regard to the decision of the Patna High Court to disallow her to practise as a Vakil because of her sex. The Judicial Committee of the Privy Council has granted her special leave to appeal against this unjust and out-of-date decision. Women lawyers are now taking in their place in wig and gown in the English Courts without comment, and we feel certain it will not be long before the same opportunity of service is open to Indian women, whose services are urgently needed in purdanashin districts especially.

Child Widowhood

Sad news comes from the Andhra District of the Madras Presidency regarding the backward trend of social reform there. A correspondent, commenting on certain statistics of the recent Madras Census, writes: "In Andhra districts the number of child widows has been steadily increasing. Among the Kalingis, for every 1000 children under 10 years of age about 664 are married. There is an increase of 50% in the number of infant marriages and girl widows. These figures speak volumes for the failure of the work of social reformers in Andhradesha, a country which is clamouring for political rights in the face of such a scandalous state of things! "How can the God of Justice grant Home Rule to those who rule their homes so unjustly as to sentence six out of every ten little girls of the tenderest years to the possibility of child-widowhood? A particularly sad feature of the matter is that often the widowed mothers are the worst offenders in forcing on these child marriages. It is the precarious economic position of the widow which brings about much reaction. It is comforting to remember that the number of widow-remarriages in the Bombay Presidency is increasing monthly. We urge Mr. T. Seshagiri Iyer to hasten his Bill to reform the Maintenance Laws of Hindu women as one of the factors which will create a better state of affairs.

The Women of Shantiniketan

Our Office has recently been visited by Srimati Pratima Devi, the only daughter-in-law of Rabindranath Tagore, and it was delightful to hear that the girls and ladies living at Shantiniketan have started a women's magazine there in Bengali which is entirely written and illustrated by "females". Amongst their number they have noted painters, (especially Pratima Devi herself,) poetesses, and now they are discovering writers who bid fair to equal or surpass their Bengali literary brothers. We wish their venture every success.

Education Notes

Baroda: There has been an increase of 33% in the literacy of girls in the State of Baroda and the number of English educated girls has doubled. The pay of teachers has increased by 50%. There is compulsory education for both boys and girls. Its Government has made house management and cooking compulsory subjects in girls' schools. The Maharani of Baroda has last month contributed one lakh of rupees for the Higher Education of girls in the State.

Darjeeling: "It is a pleasure to note that in Darjeeling which is classed as a backward tract, arrangements are in progress for the free and compulsory elementary education of both girls and boys. Everywhere we should like the education of girls to come first. For if we have educated girls, they would shame the boys into educating themselves. Moreover educated mothers would never tolerate ignorance in their children, male or female, though educated fathers are not ashamed of having illiterate and ignorant daughters." (*The Modern Review.*)

Bombay: The Seva Sadan of Bombay has appealed for funds for constructing a building for training women as teachers and arranging classes for women who can spare some time from their household duties. Rs. 60,000 are required.

Mysore: The rate of existing scholarships in the Maharani's College has been raised from Rs. 16 to Rs. 20, and six new scholarships each are sanctioned for the same College and for the Vani Vilas Institute, Bangalore, from next year. Mrs. Rukmaniamma, B. A., and Mrs. Srirangamma, B. A., have both been appointed Circle Inspectresses, and Mrs. Hensman, M. A., and Miss Lazarus, B. A., have been respectively appointed in their Principalships.

Travancore: The women students of the Maharani's College in Trivandrum organised a Lecture by Dr. Rabindranath Tagore, from the proceeds of which they were able to present him with Rs. 650 for his Vishvabharati University.

Miss. M. P. Kausalya, B. A., has been nominated a member of the Malabar District Educational Council, and Mrs. Ganapathi Rao a member of the Vizagapatam District Educational Council.

BOMBAY NOTES

(From Our Special Correspondent)

The Bombay Presidency Women's Council has within the last three months started having an "At Home" every month, with the object of increasing social intercourse between the members and stimulating their interest in the institution, when the women do some sewing for the Red Cross, and one or two speakers are invited to speak on current topics. Tea and refreshments are provided each time by ten hostesses selected by turns from the list of members. They are only supposed to subscribe Rs. 1-8 but they usually subscribe most generously. They are so far very successful.

The Council has also appointed a Parliamentary Sub-Committee, of about eight members, including two Indians, Miss Engineer and Dr. Jerbanoo Mistri. Its object is to watch the interests of women and children in the Presidency. Important questions are referred to it by the various Societies as well as by the Government. It has during its short existence organised some useful lectures.

Many Indian ladies are accompanying the "Sanitation Rounds" organised by the Social Service League. Here a group of people, members as well as non-members, of both the sexes, visit a certain area and investigate its sanitary condition and report upon it to the Municipality. By bringing to light the insanitary conditions of some of the localities they ought to serve a very useful purpose.

In some of the Mills in Bombay classes have been opened by the Kamgar Bhagini Samaj for the working women, where they are taught sewing, knitting and various other useful arts. These are very useful and the results are so far very satisfactory and encouraging.

The report of the lady doctor appointed by the Government to investigate maternity conditions among the working class women in the Presidency, is published. It makes some pertinent suggestions, chief among them being:

1. The need of teaching women sanitation and hygiene, the lack of which is chiefly responsible for the low state of their health.
2. The provision of sanitary dwellings near their place of work,
3. Overcoming prejudice and harmful customs, *e. g.*, attendance by *dais*, etc.
4. To ensure 4 weeks' rest before and after delivery, leave on full pay should be given, taking care to make sure that they do not work elsewhere during the period.

THE VALUE OF THE VOTE

BY FRANCESCA ARUNDALE

It is quite obvious that as the years pass, as century after century unfolds itself, new ideas also unfold, new methods, new aims.

There are two lines of thought which bear pre-eminently the impress of this unfoldment, and we see how "the thoughts of men are widened by the process of the suns". This impress of unfolding time has been most profoundly marked on Education and the Status of Women, and at the present day both these great lines of development show how wide is the gulf that separates the present views on Education and Women from those of a few centuries back. It is indeed as *Stri Dharma* says in its issue of September, "a thrilling sight to see the number of young women who are now annually taking their Degrees on terms of perfect equality with men". But it is not only in the academical world that the change is noticeable, it is even more marked in the outlook of women on the world in which they live. This is as it should be: it is not only in the sphere of book-learning that women or men take a prominent part, for all are not fitted, by heredity or environment, for the strenuous efforts that a College Degree necessitates. It is not in this way alone that men or women show their advance on the path of progress. The husband, the wife, the mother, may have but little knowledge of books, and yet be amongst the foremost in the great army of men and women working for the advancement of their sex and race.

It is to this aspect of the work that we would draw the attention of all who are concerned in the woman's movement. Political work is necessary; it is the basis of the emancipation of women. Until the woman has the vote, on the same terms as the man, the status of woman, as a whole, will be on a lower level, and in consequence she must have an inferior position. For this reason, all Federations, all Conferences, all Leagues which have for their aim the obtaining of Woman Suffrage and the entrance of women into political life, are most important, and should be joined and worked for by those capable of so doing. There are, however, many women, especially here in India, who cannot take a prominent part in public life. They have household work, small means, little education, the bearing of children and the daily cares that these involve. It is to such, the rulers and guides of the homes, that those who are working for the uplift of the Indian women should give special thought. The question is, how is this to be done? It is evident that, however willing, the foreigner can do but little by individual contact in this great work. The barrier of language is a great impediment in the way of the foreign sister. There is no barrier for those who have the same language, and surely those who are among the forward ones, should try, by all means in their power, to embue their race sisters with their own knowledge on the path of progress. What is the first method to be adopted? It seems

evident that the first idea to be implanted in the woman's mind is that of self-respect, and that every woman is of value to the country as a citizen: To emphasise the privileges and duties of citizenship, with special reference to the duties of women, as mothers and creators of future citizens. How much this involves for the race, only those can understand, who study physical, mental and moral problems in all the conditions of life. If the bodies, the minds, and the souls of children had been more cared for in the past, there would not have been so much disease, so many wretched homes, so many unhappy wives, so many miserable husbands. There would not have been so much of evil in the homes, reacting, alas, on the children, being brought into world by ignorant women in evil surroundings. Parents are without the safeguard of the religion of the olden days, which looked upon marriage as a sacrificial act, and are also entirely without the knowledge that later progress has given of the laws of sanitation and hygiene. Our first duty, therefore, to our more ignorant sisters, is to teach self-respect, self-reliance, and self-restraint. The care of the body involving a knowledge of sanitary laws, the rudiments of hygiene and medical science, these can best be taught by example, not by books. In order to help we must realise the needs of the poor and ignorant, and the sympathy of the cultured towards the uncultured will follow from a more extended knowledge of their conditions of life. In all this tact and goodwill is required, there need be no infringement of caste or Indian custom. There is, however, one special way by means of which the homes of the poor and ignorant can be influenced by the knowledge of the cultured, and that is through the children.

It is most encouraging to note that the Women's Societies in many places are urgently demanding compulsory education for girls, as well as boys, but it is not enough that the children should go to school, we must see what kind of schools they go to, and what kind of education they are given. It is here that the well-trained and cultured woman can do so much for her fellow-citizens. As doctors and lawyers, as members of women's clubs and societies possessing the vote, they are a power in the legislative and economic questions decided in the Councils. Truly, schools are necessary, but the conditions of school-life must be well thought over. Religion and beauty should be the first considerations in child instruction. The love of God is the foundation of all progress, the appreciation of beauty its hand-maid. Let a child be trained to see God in flowers and animals, in sunrise and sunset, to trace His mighty laws in the unfolding of plant and animal, and this training of the sense of beauty will lead the boy or girl to recognise beauty and greatness in the moral and spiritual world. Let the children learn to appreciate the true spirit of India, to look with reverence on the Great Ones of old. Let them be taught their duty to their Motherland and they will be ready in their turn to give their children that early training in the home which is of far more influence on their lives than all the weight of the fully-equipped modern school. In this richly endowed country of India, the class under the tree or under the thatched roof can become as great an educator, in the true sense of the term, as any in any country; it is not apparatus that is wanted, but the spirit of the teacher. What is wanted is men and women, but especially women, with a true sense of their country's need, and the soul to respond. To this end should the enfranchised woman work, strong in her own sense of power to help the needs of others, striving for the vote that men and women may become co-workers for the welfare of country and home. It is good to see how Province after Province, State after State, is recognising that women have equal claims with men, and to the credit of the Indian man, the holding out of the hand of fellowship has been widespread and unequivocal. The old spirit has not died out, and the ancient freedom for the woman, as true helpmeet for the man, is once again found in our midst.

Woman, as womans is naturally more centred in the home than is the man, and it is just this that renders the possession of the vote by women of such importance in the country. The home is the centre of family life of the nation, and it is in the interests of that family life that the vote has been sought. Let us remember that the power of the vote is in that it has forwarded countless activities for the amelioration of conditions of life, affecting the home and the children of the country. While we rejoice in the well-earned successes of our "Sweet Girl Graduates" and honour them for their courage and determination in their difficult work as pioneers, as Doctors, Lawyers, Muslim lady B. A's. and M. A. Hindu graduates taking first class Honors, while all these successes mark the advance made from the olden days, when a celebrated lady, Mrs. Besant in England, was denied her just rights in examination, let us remember that we see springing up around us the fruits of women's exertions, Maternity and Baby Welfare Societies, Clinics for school children, and many other practical associations for helping the poor and the ignorant. Methods of education have been remodelled, and the effort is being made to draw out from the child the individual capacities of his nature. Some years ago, and even now, in some places, it was considered that any one was good enough to teach the infant classes, oblivious of the fact that so much depends on the training given during the first seven years of a child's life. This has been largely altered now and it is recognised, thanks to Madame Montessori and many others in the educational field, that for both men and women training is, if anything, more necessary for the infant teacher than for the teacher of the higher classes. This is not an educational paper so it is not necessary to elaborate this point, it is only necessary to touch on it to show the many lines of work, open to those who, for various reasons, may be incapable of carrying out the political side of woman's work.

What all women have to do, is to open their eyes and look around them, take notice of the evils and

thoughtfully consider the best way to remove them. It is not enough to talk of emancipation, of freedom and the rights of women, we have the responsibility of our knowledge, and duties are more important than rights. Every woman should feel that she has a special mission to replace dirt by purity, ugliness by beauty, till the earth shall reflect the Glory of God as the waters cover the sea.

THE TWO SCROLLS

TO MARGARET E. COUSINS

(For her Birthday)

A roll of honour—open to our sight
The names of all the warriors of old
Whose deeds the pages of the past have told,
Whose ancient glories shed a hallowed light
Even to the present, a pageantry of might
Extending through the centuries; writ in gold
Upon the pallid parchment we unfold
With reverence, with wonder, with delight.

And by its side another record see,
Of gentler lustre, radiance more sublime,
Wherein are writ in immortality
The deeds of these dear women of *our* time
Who suffered that their sisters might be free,
Whose selflessness the blinded world called crime.

T. L. CROMBIE

Absurdities

"The moon is more useful than the sun, for it gives us light in the night when we really need it, while the sun gives us light in the day when we don't need it."

* * *

"This is a sad and bitter world: we never strew flowers on a man's grave until he is dead."

* * *

"A stammerer who came from Birmingham to live in London was asked why he stammered more in London. He replied: 'B-b-bigger town'.

* * *

A man said to his shoemaker: 'You blockhead, I told you to make one of the shoes larger than the other, and instead of that you have made one of them smaller than the other.'

WAR AGAINST THE SOCIAL EVIL

ONE OF THE NOBLEST AND THE GREATEST WARS EARTH CAN WITNESS

BY DR. MISS. JERBANOO MISTRI

Citizens of Bombay and other Indian cities, while you go about life indifferent, self-absorbed, and intent on making money, do you realise that the deadliest of enemies has been slowly but surely establishing itself in your midst, and threatening your very existence, by giving rise to diseases which send thousands of innocent children to their grave prematurely,—diseases which undermine the constitution of a great part of the population, which ruin the lives of life partners, and which are responsible for a great deal of insanity and madness? Rise like the true sons of your noble ancestors, who were ever ready to don their armour against any enemy who tried to rob them of their birthright, and never unbuckle it till you have conquered your enemy and killed it root and branch. Many of you may not be affected by it directly, but surely while life lasts you must, to justify your existence, do something for the good of your fellow-beings, and, therefore it is the duty of every citizen to join this war. This evil is a blot on your civilisation, and a standing disgrace to your manhood and womanhood. Immorality is a real hindrance to the progress of a nation, and in the past has caused the downfall of many nations, and no nation that wishes to survive can do so unless it is fit in body, mind and spirit. Hence an earnest war must be waged against immorality till a lasting victory is gained. Yes, the enemy is formidable and the difficulties to be overcome seemingly insurmountable, but if nations, who were quite unprepared and who were taken quite unawares, could win the greatest of wars, albeit mistakes were made, defeats were suffered, and victory seemed very far off, yet by firm determination, by utilising all their resources and by devoting, without stint of pain or expenditure, the best brains of the land, they not only succeeded in conquering, but throuncing the German enemy, who had been planning and preparing for years together, then why should you not succeed in gradually wiping out this evil if every citizen unites and conducts this war also in an equally efficient manner, and if the Government steps in as it ought to, prepared to help to its utmost capacity? Anyone who has the welfare of his or her city at heart or who goes about with eyes and ears open, must have realised long ago what a disgraceful state this evil has reached, and what bad effects must be produced on the minds of growing children, and young men, who are daily confronted with the sight of public women standing at windows, or behind barred doors, inviting the attention of passers-by, on thoroughfares tarversed by tram lines as in Bombây, or in market streets as in Gaya. This is not only a great eye-sore, but an unnecessary temptation in the way of our men and youths.

Owing to false ideas of propriety the subject of the social evil was surrounded with a veil of

mystery. It was too dreadful to speak about or think about! But, alas, it has not been thought improper to tolerate it, and to allow it to exist and flourish, unheeded and unchecked! It is not less repulsive, because respectable people refuse to talk about it. Evil tolerated is worse than evil talked about and remedied, and now a time has come when the stern facts must be faced. It is an evil that visits the sins of fathers upon the third and fourth generation. One of the consequences of it is the spread of venereal diseases, to a fearful extent. The evil wrought through these diseases, the millions spent, the misery, the degradation, the poverty, the ruined lives, the desecrated homes, are all before our eyes, though in their heart-breaking awfulness they are known fully only to those who come in contact with the sordid aspects of a city's life.

Parents, and mothers in particular, your children are the most precious possessions in the world. You suffer to bring them into the world; you rear them, guard them from misfortunes and diseases, and are even ready to die for them. They are not your possesions only, but a great national asset, for whom laws are formulated and education organised, because upon them depends the future prosperity of the country and the happiness of your homes. Both you and the State spend a great deal on their mental education, but what are you doing for their moral education? This neglect is due to a prevalent tendency to shirk it, or to a lack of the facilities for imparting knowledge on the subject of the function and the hygiene of sex. You must realize that the subject will dawn on the children instinctively some time or other, and any avoidance of it by those concerned will lead them to acquire it from doubtful sources, such as servants, with disastrous results. One of the principal tenets of modern sociology is that the child should be taught as few untruths as possible. Why should you burden its mind with what it has to unlearn later on, why not straight away explain as much as he or she can comprehend at that particular age, so that later knowledge will be supplementary and not in contradiction to the early training? The system of education should vary with age, and should be imparted both by parents as well as teachers. It should begin with teaching about plants, then animals, and then human beings. At first only the structure, then the function of the parts, and gradually, as the children mature in age, the actual dangers of premature functional activity, the harm and the dangers of immorality, the personal demoralisation entailed in it, the economic waste, as well as the dangers of catching venereal diseases and their evil consequences, and the life-long misery they bring on the innocent partners of life and the children,—each of these may be so depicted as to leave a permanent impression on their minds. It is an unpardonable sin to let young people go out into the world without letting them know exactly what are the consequences that may attend one single lapse from the moral path.

The principles of virtue and purity should be firmly instilled on the minds of both the boys and the girls, and a different standard of morality for men and women should not be tolerated. Both should be held equally responsible for a crime. Strict purity should be just as forcibly enjoined on the males as on the females. It should not be condoned in the males on the grounds of its necessity to men's health. Perfect chastity for men is not at all harmful, and however strong the desire nature, it is, like all other impulses capable, of restraint through the cultivation of good habits, sufficient control over the mind, as well as by engaging the mind and body in healthy occupations and manly sports. Women are considered weaker by men, yet they are expected to exercise greater control over their impulses, and however morally depraved a man may be when he marries, he expects his wife to be pure. Is it a fair bargain? Have not women got as much right to expect purity in their husbands, in their own interest as well as in that of their children? Why should a woman be branded, when a man, the equal partner of her guilt, goes scot free?

We call ourselves civilized, but yet where our desires are concerned, we are just as bad as the primitive races and the animals. The former at least are denied the power of judgment and self-control, but the human being cannot bring forward these excuses, and when they fail, are they not worse than brutes?

When men and women make the motto of their lives, "Eat, drink and sleep, for to-morrow you die" is it surprising that the moral standard of so many cities is so low, and that we see so many tragedies enacted before our eyes, in the shape of criminal miscarriages, illegitimate children, infanticides and venereal diseases?

We want laws to eradicate the evil, but they can only help, they cannot altogether abolish it as they cannot touch the clandestine class at all. We have laws to punish thieves, but that does not prevent many from thieving. Therefore we must have training in this subject side by side with good parental examples. It is far more profitable to educate people than to start Rescue Institutes to drag them from the mire into which they have fallen. Of course there is very little hope of rescuing those who have fallen to the lowest depths and are firmly in its grip, but by education a great deal can be done for the younger generation, which when once it is healthier and purer, will by precepts and practice succeed in abolishing it from the future generation.

This requires the united efforts of each and every citizen, particularly the heads of the different communities, and the religious and educational institutions.

On the initiative of the Bombay Presidency Women's Council and the Young Men's Christian Association, a meeting of religious, social and educational leaders was held to discuss and decide upon a course of action in November 1921, when a Committee called the Social Purity Committee was appointed. This Committee has met several times,

collected information and carried on investigations on the subject and now finds itself in a position to place these facts before the public and to take concerted action to remedy the evil. With this view an Association is to be shortly formed, and it is the duty of every citizen to join it and give it their whole-hearted support and co-operation. Those wishing to join are requested to communicate with the Secretary, care of the Bombay Presidency Women's Council, The Town Hall, Bombay.

REVIEWS

THE AWAKENING OF ASIAN WOMANHOOD: *By Margaret E. Cousins*, B. Mus. (Ganesh & Co., Madras. Rs. 2.)

For the past five years the Women's Indian Association has been the inspiring and organising centre of the movement for the emancipation and elevation of Indian Womanhood; and it is but fitting that the first book to give full voice to the demands of the new age in relation to Indian women should come from the pen of one of the founders and officers of that Association. The name of the author of "The Awakening of Asian Womanhood" is known all over India as that of an enthusiastic and selfless crusader on behalf of her sisters. This book is an expression of some of the principles and ideals behind the amazingly successful work for women that has been accomplished in a few years. It is also to a certain extent a record of the struggle for political enfranchisement. Where it criticises certain elements in Indian life, it does so with a wholly curative desire governed by a great love and admiration of Indian women as shown in the vivid character studies of Lady Bose, Mrs. Ranade and Mrs. Sarojini Naidu. While the bulk of the volume deals with the women's movement in India, its title-chapter gives a most valuable and encouraging summary of work for women's upliftment in all parts of Asia. This should make the book an essential item in the library of every woman's organisation the world over. The style of the book is clear, simple and vivacious. It is beautifully printed and bound, and is a credit to Indian craftsmanship.

H. S.

TALES OF BENGAL: *By Sita and Shanti Chatterji* (Oxford University Press, Calcutta, Madras. Rs. 2.)

These six tales, translated from the Bengali into English, vividly portray incidents common to modern Indian life as seen through the eyes of two keenly observant, tender-hearted, talented sisters, who are so full of love for their country that they expose its weak spots, knowing that "we must be cruel to be kind." They are born story-tellers who have the gift of making us identify ourselves with a character in each story and by the accurate description of details of environment or character-drawing cause us to live in the tale. The writing and style is strikingly good giving the pleasure of refinement and of mastery of craft to the piled-up sadness of theme after theme. The fault of the book is in its lack of contrast. Story after story tells of the woes of women. The deceit descended to in order to get a plain-looking girl married off, the crushing out of the purest love of too pure people in order to preserve purity of caste, the sorrow of thwarted motherhood in the child-widow, the shattering of mutual love by parental greed for money with madness bringing release to the girl victim, the poignancy of widow-remarriage in the hands of the selfish, the tragedy of the moment of first seeing the husband and finding oneself tied up to an unwanted man, all these pile up the agony inflicted on youth in India. The book forms as strong an indictment of marriage customs in India to-day as did Dickens' novels the wrongs of his day and country. There is no preaching of reform in the stories, but their poignancy would melt the heart of a stone, and indirectly they cry out from every page "Change the customs, change the customs, give room for natural selection, stop breaking our hearts." Herein are the hitherto hidden sufferings of womanhood given expression and with such cleverness in treatment that the humour of the sarcasm and irony, the beauty of the descriptive scenes, the realism of Santa's writing and the poetry of Sita's, absorb one's interest and relieve what would otherwise be the unbearable tragedy of Indian girlhood. As Mrs. Browning wrote the "Cry of the Children" so the Chatterji sisters have written the "Grief of the Girls". The book is a piece of real literature and will form a salutary antidote to the sentimentality and coarseness which one finds in many of the stories now being written in India on Indian themes. We foresee a great future for these authoresses.

M. C.

CHATTERJEE'S PICTURE ALBUMS: (*Modern Review Office, Cornwallis Street, Calcutta. Rs.*). No. 10 of this series has been sent us and we warmly recommend our readers to purchase it. It contains reproductions of pictures by Miss Santa Devi Chatterji, who is a painter as well as writer, also by the Tagore brothers and many of their pupils. These pictures framed and hung at just the height of the head in the rooms in which we live have a most refining and uplifting influence on our character, and all who love beauty are grateful to the *Modern Review* Office for putting them so easily, artistically and cheaply within their power of possession.

WOMEN THE WORLD OVER

Japan

During the sessions of the Union Congress of Women's Associations of Western Japan held in Osaka, 189 delegates debated the progress of the enlightenment and development of the women of Japan, education, marriage, inheritance, sex knowledge and other vital problems. Speeches favoring reform in many present customs and laws of Japan relating to women were delivered at a mass meeting attended by 2,000 members of the Union and 2,000 girl students.

Officers of the New Women's Association in Japan are using every effort to secure the right of eligibility for election to municipal and ward assemblies at this session of the Diet. They are seeking this right as a preliminary step to woman suffrage. They will also demand the right to form a political party. The Women's Temperance Society has also started a campaign for woman suffrage. The two Societies intend to work unitedly in future for these objects.

It is very regrettable to have to report that when the New Women's Association held a political meeting at the Tokyo Y. M. C. A. in an effort to arouse sentiment for the extension of suffrage to women, men filled the house and refused to listen to the women speakers. They were quiet while the men spoke, but the women were unable to make themselves heard in the confusion.

The Head Nun of one of the chief Buddhist Convents in Japan, founded 1,300 years ago, has become the leader of a new Chugu Women's Association

whose object is the spread of modern culture among women, and its means are lectures, charitable enterprises, and relief work among female convicts.

China

The Chinese children in Hongkong, hitherto heartlessly treated, are now coming into their freedom. A Bill has been passed in the Legislative Council absolutely prohibiting the employment of children under 15 years of age in dangerous trades, and enacting that no child under 10 years of age may be engaged in any factory. No child is to be permitted to carry any load exceeding 53 pounds in weight, nor is any child to work more than 9 hours a day in any industrial undertakings, nor do any night work.

France

The French Senate has again thrown out the Woman Suffrage Bill by 156 to 134. The result is a great disappointment to the French women.

The French Government, through Monsieur Poincare, has conferred the decoration of Officer of the French Academy with gold palms upon an American woman, Mrs. N. F. Brady of New York, for her philanthropic work in France during the last few years. Only six women have been admitted to the first rank of the French Academy—"the Immortals" as they are familiarly called—of whom Madame Curie, the discoverer of radium, was the first.

England

Twenty-six women candidates sought seats in Parliament at the General Election, but only one, Lady Astor, was elected.

Mrs. Crofts (whom English suffragists remember better as Miss Ingram) is one of the three women eligible to take the solicitors' final examination in November next. In 1913 Miss Ingram, with three other plaintiffs in the case of Bebb *v.* The Law Society, brought an action unsuccessfully against that body to compel the admission of duly qualified women to the solicitor's profession. In December, 1919, on the passing of the Sex Disqualification (Removal) Act, Miss Ingram was articled immediately to a well-known Lincoln's Inn firm of solicitors. She was married last June, and when qualified, she intends to practise as a solicitor and to join her husband's firm in Liverpool as a partner.

The total number of undergraduates in residence at Oxford this term is 3,687 against 3,928 in Michaelmas term, 1921. The number of *women students* is 722, against 628 in Michaelmas term, 1921.

Italy

The official list of delegates at the third Assembly of the League of Nations includes five women alternate delegates. These women are: Mrs. Coombe Tennant, Great Britain; Mme. Anna Wicksall, Sweden; Mlle. Bonnevie, Norway; Mrs. Margaret Dale, Australia, and Mlle. Helene Vacaresco, Rumania. Denmark has a woman as expert adviser.

The importance of the women alternates was enhanced when they were placed on committees with the same standing as delegates. The third Assembly, like the first two, has divided itself into six commissions, each of which now has women members. Mrs. Tennant is on all six.

America

The Central Conference of American Rabbis, at its annual session recently at Cape May, New Jersey, adopted a resolution declaring that "women cannot justly be denied the privilege of ordination." Discussion of the question occupied the entire session for a day.

Despite the absence of outstanding issues in the Congressional elections the whole country has shown a heavy polling, *especially of women*. This is the result of strenuous electioneering. Women candidates in the various constituencies have all been defeated.

Governor Hardwick, of Georgia, has appointed Mrs. W. H. Felton, Junr., eighty-seven years old, to act as United States Senator for her State, to fill the unexpired term of the late Thomas Watson, until a new Senator is elected.

Miss Lucille Etcheson has been appointed Legation Secretary upon special recommendation of President Harding, thus becoming the first American woman diplomat.

An historical event in women's world was the Women's Activities Exhibit at the Hotel Commodore in New York City recently, conducted by the New York League of Business and Professional Women, which drew big crowds and was pronounced such a great success that it is to be held annually hereafter. There was everything in the Exhibit, from a sample of a home savings department of a savings bank, managed entirely by women, to a sample of a candy-making school, the only one in the country. Every invention made by a woman, every type of handicraft, every branch of household science, a school for design, advertising, all branches of interior decorating and clothing of all types were displayed and listed, and the great surprise of the Exhibit was the variety of the businesses that are now carried on by American women. The New York City League of Women Voters had a booth where voting and political information was given out and where the demonstration of a voting machine aroused much interest.

TAMIL

ஸ்திரீ!

"ஸ்திரீ!" என்று பலர் இகழ்ச்சி உரையாக வழங்குகின்றனர். "அவளுக்கென்ன தெரியும். பேதைதானே என்பர்" கற்றுள்ளதாக இறுமாப்படைந்த ஆண்கள் என்ற ஆணவம் கொண்டோர். அம்மணி! அதற்காக வருத்தப்பட்டுத் தலை குனியவேண்டாம்; மனம் கசிந்து விதியைநொந்து உன் ஜன்மத்தைப் பயனற்றதாகக் கருதி "எஜ்ஜன்மம் இனிவரினும் இப்பெண் பிறவி வேண்டாம்" எனச்சபதம் செய்யவேண்டாம். மேற்கூறியவாறு பிதற்றுபவர்கட்கு உண்மை தெரியாது. தெரிந்திருப்பின் அம்மொழிகள் அவர் நாவினின்றும் வெளிவந்திரா. அவர்கள் தங்கள் மனத்தைப் புறத்தேசெல்லாது உட்செலுத்தி அதைச்சிறிது நிலைநிறுத்தி நினைப்பாராயின் அவ்விடத்தில் அவர்கள் ஆவியே அடித்துச் சொல்லும் மாற்றம் பின்வருமாறு இருக்கலாம்: "அடே! நீ ஆத்மா என்பதை மறந்தனையே மூடா! புருடன் ஸ்திரீ என்பது நீ உடையாக அணிந்திருக்கும் இப்போர்வையின் நிறத்தாய வேறுபாடே யொழிய உன்தன்மையதல்லவே! நீ இவ்விதம் எவ்வளவு உடைகள் அணிந்திருக்கின்றாயோ, இன்னும் எத்தனை போர்க்கப்போகின்றாயோ தெரிகிலாய்; அவற்றுள், நீ இகழும் அங்கிகளையே போட்டுக்கொண்டிருந்தாய் இனியும் தரிக்கப்போகின்றாய் என்ற உண்மையை உன் மனத்தினின்றும் அகலவிட்டாய், நாவை உளறவிட்டாய், உயிரைத்தமோறவிட்டாய். நீ கடிந்து கூறும் வகுப்பினரின் மேன்மை அறியாமையாலல்லவா அம்மாற்றம் உன் வாயினின்றும் பிறந்தது, சீற்றம் உன்மனத்திற்றோன்றியது, தேற்றம் உன்னின்று விலகியது. நற்குணங்கள் யாவையும், நல்ல வஸ்துக்கள் யாவையும், நம்மைத்தாங்கி நம் பு[illegible] பூமியையும், அருந்தத் தண்ணீரைப் பெருக்கி நம் அழுக்கையகற்றி வெளித்தூய்மை செய்யும் நதிகளையும், பெண் வடிவமாய் அல்லவா எத்தேயத்திலும் எம்மதத்திலும் எக்கவியிலும், கூறியுளார். கடவுளுடைய தயை என்பதையே பெண் உருவாகக்கொண்டு லக்ஷ்மி உமை முதலிய பெயரிட்டிருக்கின்றனர். அவர்க்கு பலம், ஐசுவர்யம், வீர்யம் முதலியன இருப்பினும் நமக்கு யாதுபயன் தயை இல்லாவிடின்? ஆகையால், மனிதர் வாழ்க்கைக்குரிய கடவுளின் முக்ய அம்சம் ஸ்திரீ ரூபமாய் எடுத்துள்ள தயைதான். மேலும், மனிதரிலும், பணம் உத்யோகம் தேகவலிவு முதலியன இருந்தும், தயை, அன்பு முதலியனவும் முற்கூறியவற்றுடன் ஒன்று சேர்ந்து முரண்படாதமைந்து எல்லோர்க்கும் நன்மை புரிவதே தங்கள் கடமையாகக்கொண்டு வசிப்பவர்களையல்லவா மஹான்கள் என்று உலகம் ஒப்புக்கொள்கின்றது? ஸ்திரீகளின் தன்மையும் அவர்களிடமில்லாவிடின் அவர்களை உலகம் மதிக்குமா? அவ்விதமே அத்தன்மைகள் குறைவாகவோ நிறைவாகவோ அமையப்பெற்றவர்கள்தானே நீ இகழ்பவர். அத்தன்மைகள் உன்னிடம் பொருந்தாவிடின் நீயும் நன்கு மதிக்கப்படமாட்டாய், மேலடையமாட்டாய். அவ்விதம் நன்கு பெறுதற்காக மறுஜன்மத்தில் நீ இகழ்ந்த அப்பெண் உருவே அடைந்து மிக்க கொடியனான ஒரு கணவனுக்கு வாழ்க்கைப்பட்டு பலபாடும் பட்டு வெகு வசைகள் வினவி வெந்து மனம் நெகிழ்ந்து உண்மையறிவாய்!"

மாதே! நீ பெண்ணாய் இம்மண்ணில் பிறந்திருப்பது நீ முன்பு செய்த புண்யத்தின் பயனே என்று நினை. இப்பிறவியில்தான் சிறு பிராயம் தொட்டு சுயநலம் கருதாது பிறர்க்குழைப்பதே பெரிய தருமம் என்று ஸகல சாஸ்திரங்களிலும் கூறியுள்ள உண்மையை உன் வாழ்நாளில் தினந்தோறும் கடைப்பிடித்து ஒழுகவேண்டி வாய்த்திருக்கிறது. நீ பிறந்த வீட்டிலிருந்தவரையிலும் உன் தாய்தந்தையர் உற்றார் உடன் பிறந்தோர் முதலாயோர் மனப்படி நடந்து அவரவர்கட்கு வேண்டிய பணிவிடைகளைச் செய்துவந்தாய். சிறு பிராயத்திலிருந்தும் செல்வாக்குடனிருந்தும் விளையாட்டுப் பருவமாயிருந்தும் நீ உன் வேலைகளைச் சரிவர நடத்திவந்தாய். கல்வியும் கற்று, சங்கீதமும் பயின்று, குணமும் பூண்டு, தொழில்களையும் செய்தாய். பிறகு ஒருநாள் உன் வீட்டிற்கு ஒரு சிறுவன் வந்தான். அவனைக்கண்டதுமே உன்மனம் அவனிடம் சென்றது; வெகுநாள் பழகியவன் போல் தோன்றிற்று; அவனை உன் கணவனாக வரித்தாய். அவன் முன்வரும்போது நாணிக்கோணி நடைதடுமாறி உடல் துடித்து, முகம் வியர்த்து, மனம் பதைத்திருப்பினும் உள்ளே ஏதோ ஸந்தோஷமும் திருப்தியும் குடிகொண்டது. உன் முகத்திலும் ஆனந்தக்குறி தோன்றிற்று. ஒரு நல் முகூர்த்தத்தில் பெரியவர்கள் ஆசிகூற அவன்கைப்பற்றி தீவலம் வந்து மன உறுதியுடன் அவனையே தெய்வமாகக் கொண்டு அவன் காட்டும் வழியையே நல்வழியாகக்கருதி அவ்விதமே நடப்பதாக உறுதிமொழி கொடுத்தாய். பிறகு நீ பிறந்து விளையாடிய வீடுவிட்டு உன் தாய்தந்தையர் உடன் பிறந்தோர் முதலியவரினின்றும் நீங்கி, அவன் வீடுபுக்கு அவனை உன்னின்றும் வேறாகக்கருதாது அவன் தாய் தகப்பனார்களை உன் பெற்றோராகப் பாவித்து அவன் உடன் பிறந்தாரை உன்கூட சனித்தவர்களாக நினைத்து அவன் வீட்டை உன் வீடாகவே எண்ணி உன் மாமிமாமனார்களின் ஏவல்களை அவர்கள் மெய்க்காவலாள் போற் செய்து, உன் கணவன் குறிப்பறிந்து ஒழுகினாய்.

அப்படியிருந்தும் உன் கணவன் கடுஞ்சினத்தில் கொடுமாற்றம் கூறினினும் அதை நீ கவனித்தற்பாலதன்று, உன் புருடன் வெளியில் சென்று பல வேலைகளில் பலருடனும் பழகி அலுத்துவரும்போது மனமும் சலித்திருக்கும்; அச்சமயத்தில் சிரித்தமுகத்துடனும் அவனை எதிர்கொண்டு அவன் கால்கழுவி வியர்வை துடைத்து அவன் சீற்றத்தை உன் உபசாரத்தால் ஆற்றினைல் அவனே பின்பு வருத்தமுற்று தான் செய்த பிழையை மன்னிக்குமாறு உன் மோவாக்கட்டையைப் பிடித்துக்கெஞ்சிக்கேட்பான். அப்பொழுது நீ அதைக் குறித்து ஒன்றும் பேசாது உன் வேலையில் கவனம் வைத்து நடந்தால் அவனுக்கு உன் மீது காதல் அதிகரிக்கும். உன் மெய்வருத்தத்தையும் பாராது வீட்டு வேலைகளையெல்லாம் செய்வதுடன் உன் கணவனுக்கு வேண்டியவற்றையெல்லாம் ஒன்றுவிடாது காலத்துக்குத்தக்கபடி தயாரித்து அவனை ஸந்தோஷிப்பித்து அதனால் நீ ஸந்தோஷமடைந்து அவன் வருத்தப்படும்போது அவனுக்குத்தேற்றுதல் கூறி குற்றம் கூறாது யுக்தியுந்தேற்றமும் எடுத்துரைக்கவேண்டும். அவன் தூங்கிய பிறகு துயின்று காலையில் அவனுக்கு முன் எழுந்து காலைக்கடன்களைக் கவனிக்கவேண்டும். இவை எல்லாவற்றிலும் உன் கணவன் இவற்றால் திருப்தியடைந்து உனக்கேதாவது செய்யவேண்டும் என்றாவது உன் செயல்களை அங்கீகரிக்கவேண்டுமென்றாவது எண்ணக்கூடாது.

மேலும் உனக்கு மக்கட்பேறு உண்டானால் பத்து மாதம் உன் உடலில் சுமந்து உன் இரத்தத்தினின்றும் உணவு கொடுப்பதுடன் பின்பு பத்து மாதம் பால்கொடுத்து பிறகும் வெகுகாலம் அவற்றின் சுகதுக்கங்களைக் கவனிக்கவும் அவர்களின் குணங்களை நல்வழியில் செலுத்தவும் வேண்டியது. உன் உடல் சோர்வு, பசி, தூக்கம் ஒன்றையும் கருதுவதற்கில்லை. இவற்றிற்கும் பலன் ஒன்றும் எதிர்பாராதே. உன்மக்கள் பின்னால் உன்னைக் காப்பாற்றுவதற்காக என்று இப்பொழுது ஒன்றும் செய்யாதே.

இவ்விதம் பலன் ஒன்றும் கருதாது சுயநலம் பாராட்டாது எல்லோருக்கும் உழைப்பதையே தருமமாக நினைத்து நடந்து நற்குணத்துடனும் சாந்தமாயும் பிரீதியாயும், தெய்வ பக்தியுடனும் இருந்தால் பல ஆண்பிறவிகளாலும் அடையக் கூடாத பதவியை வெகு சுலபத்தில் ஒரு ஜன்மத்திலேயே அடைவாய். அத்தகைய தருணம் உனக்கு இப்பொழுது வாய்த்திருக்கிறது. அதை நழுவவிடாதே. சாற்றுள்ள போதே தூற்றிக்கொள்.

S. K. பார்த்தசாரதி, B.A., B.L.

ஆர்ய தர்மம்

இந்தியமாது ஒருவரால்

"மேல்நாடு மேல்நாடுதான். கீழ்நாடு கீழ்நாடுதான். இவ்விரண்டும் ஒன்று சேருவது ஒருபோதும் சாத்தியமல்ல." இவ்விதம் ஒரு சிறந்த ஆங்கில நூலாசிரியர், இவைகள் ஒன்றுக்கொன்று எவ்வளவு ஆயிரம் மைல்களுக்கப்பால் இருந்தனவோ, அதுபோலவே இவைகளின் பழக்கவழக்கங்களும், கொள்கைகளும் வெகுதூரம் வேறுபட்டிருந்தனவென்பதை நன்குணர்ந்தவராய்க் கூறியுள்ளதை நாம் கேட்டிருக்கிறோம். தற்காலம் நமது தேசத்தின் நிலைமையை நோக்குங்கால், அவ்வார்த்தைகள் அவ்வளவு உண்மையானவையல்லவென்றே நம் மனதில் தோன்றுகிறது. ஏனெனில், மேல்நாட்டு நாகரீகம் இங்கும் நன்றாய் இப்பொழுது பரவிவருகின்றதல்லவா? தேசத்தின் அபிவிருத்தியின் பொருட்டும் ஒரேவிதமான வழியே அனுஸரிக்கப்படுகிறது. கடக்கமுடியாத ஆழ்ந்த சமுத்திரங்கள்போன்று தோன்றிய நம் ஆசாரங்கள்யாவையும் இம்மேல்நாட்டு நாகரீகமென்னும் புதிய கப்பல் வெகுசுலபமாய் நம்மைக்கடக்கச் செய்கின்றது. இப்பெரும்புயற்காற்றில் நமது பழமையான கொள்கைகள், எண்ணங்கள், அவைகளின் உறுதியுள்ள வேர்களினின்றும் அறுபட்டு சிதைவுறுவதில் ஆச்சரியமென்ன? எக்காலத்திலும் இதுவே மிகப் பெருமைவாய்ந்தது எனவும், இந்நாகரீகமே உலகிற்கு விசேஷமான நன்மையை யளிக்கவல்லது எனவும் தற்காலம் கருதப்பட்டிருப்பது நாம் அறியாததல்ல. "ஸையன்ஸ்" என்னும் சாஸ்திரப் பயிற்சியினால் பல ஆச்சரியகரமான விஷயங்களைக் கண்டுபிடித்து மனிதர்களின் புத்தியை விசாலமாக்கவும், அவர்களின் சௌக்கியத்தின் பொருட்டு நூதனமான பலவழிகளையுண்டாக்கவும் தொடங்கியது முதன்முதல் எந்நாட்டினா? இவ்வளவு சௌகரியங்களும், சுகங்களுமற்று இவ்வுலகம் நடைபெறுவது ஒருநிமிஷமும் சாத்தியமல்ல என்று இப்பொழுது ஒவ்வொருவரும் நினைப்பது சகஜமாயிருக்கின்றதல்லவா? ஆகவே, நாட்டின் முன்னேற்றத்தின் பொருட்டு இன்றியமையாததென ஒவ்வொரு தேசமும் இந்நாகரீகத்தையே பின்பற்றுவது நமக்கு எவ்வித வியப்பையுமளிக்கவில்லை.

அப்படியாயின், இப்பாரதபூமி இதுவரையும் ஒரு நாகரீகமற்ற தேசமாக இருந்ததோவெனில்?——எக்காலத்திலும் அது அவ்விதம் ஒருபோதும் எண்ணப்பட்டிருக்கவில்லையென்பதைப்பற்றி நாம் பெருமையே கொள்ளவேண்டும். ஆத்மார்த்தமான சுகத்தை நாடுவதான ஓர் உயர்ந்த புராதன நாகரீகத்தை நாம் பெற்றிருந்தோமென்பதை யாவரும் ஒத்துக்கொள்ளுவார்கள். குறைந்தது 5000 வருஷங்களுக்கு முன் இருந்தே அது தொடங்கியிருக்கவேண்டுமென படித்துத் தேர்ந்த பல தேச சரித்திர மெழுதுபவர்கள் ஊகிக்கிறார்கள். தற்காலம் நாகரீகம் செழித்தோங்கி விளங்கும் மேல்நாடுமனிதர்கள் வசிக்க யோக்கியமற்ற கேவலம் ஒரு காடுபோன்று, சற்றும் விவேகமற்ற மிருகங்களெனத் தக்க முரட்டு மனிதர்களையுடையதாயிருந்தகாலத்தில், நமது தாய்நாடாகிய இவ்விந்தியா, உலகில் செல்வத்திலும், வளமையிலும், நாகரீகத்திலும் புகழ்பெற்றதோர் தேசமாயிருந்தது. அக்காலத்தில் இதற்குச் சமமாய் ஒன்றிரண்டு தேசங்களே காணப்பட்டன. ஆனால் அவைகளினுடைய புகழையும் பெருமையையும் பற்றி நாம் இப்பொழுது தேசசரித்திரத்திலிருந்து தெரிந்துகொள்ளுகிறோமே யன்றி, வாஸ்தவமாயிருக்கக் காண்கின்றோமில்லை. அவைகள் கேவலம் கதைகளில் நிகழுபவைபோன்றவைகளாகி வெகுகாலமாய்விட்டன. நசித்துப்போனவையென அந்நாகரீகங்களை இப்பொழுது ஒருவரும் கொண்டாடுவாரில்லை. ஆனால் அத்தேசங்களுடைய கதியை யடையாமல் நம் பாரத நாடுமட்டும் இன்னும் தன்பெருமையினின்றும் சற்றும் தாழ்வடையாமலிருப்பதின் காரணமென்ன? மேல்நாட்டு நாகரீகத்தை நாம் கைக்கொள்ளுவதற்குமுன்பு, இதற்குமாறாக விருப்பினும் உண்மையில் இதைக்காட்டிலும் மிகச்சிறந்ததோர் நாகரீகத்தை நாம் பெற்றிருந்ததே யன்றோ! நமது தேசத்தின் பூர்வீக நிலைமையை சற்று கவனிப்போம். ஐம்புலன்களுக்கும் எட்டாத பல உயர்ந்த தத்துவங்களைக்கண்டு பிடித்தமகான்கள் ஜனங்களுடைய அறிவைப் பரவச்செய்வதான நீதிகளை விளக்கிக்காட்டிய நுண்ணறிவாளர்கள் எவ்வளவு பெயர்கள் பிறந்து நாட்டின் கீர்த்தியை நிலைநாட்டியிருக்கிறார்கள்! இப்பொழுது "ஸையன்ஸி"னுடைய சக்தியினால் விளங்கக்கூடியவற்றை அவர்கள் தங்கள் தவவலிமையினால் ஏற்கெனவே கண்டறிந்தார்களென்பதற்கு நம் புஸ்தகங்களில் நமக்குவேண்டிய அத்தாட்சிகளிருக்கின்றன. இப்படிப்பட்டதோர் ஆத்மார்த்தமான சிறப்பையுடைய நாகரீகம் நடுவில் சற்று உறக்கமேற்பட்டு வாடியிருந்ததேயொழிய முற்றிலும் அடியோடு நசிக்கவில்லையென்று நாம் நிச்சயமாய்க் கூறலாம்.

இவ்வைஹிகமான மேல்நாட்டு நாகரீகம் நம்மை இப்பொழுது தாக்கியிருக்கின்றது. உலகமெங்கும் பரவும் இத்தீவிரமான காற்றுக்கு நாம் மட்டும் எவ்விதம் இரையாகாமலிருக்கக்கூடும்? இப்பெரும் அலையை எதிர்த்து நீந்திச்செல்ல முன்னிருந்த மனோவலிமையும், தவமஹிமையும் இப்பொழுது நமக்கு மிகக்குறைவாக ஆனதாலேயே நமது தேசத்தினுடையவும், நம்முடையவுமான அபிவிருத்தியின் பொருட்டு எது நன்மையை யளிக்கக்கூடிய தென்பதை அறிந்துகொள்ள நாம் சக்தியற்றவர்களாயிருக்கிறோம். ஆயினும், இந்த லௌகிகமான நூதன நாகரீகமும் நமக்குச் [illegible] நன்மைகளையளித்திருக்கிறதென் [illegible] ம் மறக்கலாகாது. ஏனெனில், மேல்நாட்டுக்கல்வியே சிலகாலம் நம்மைச் சூழ்ந்து நின்ற ஒரு அந்தகாரத்தைப் போக்கி வெளிச்சமுண்டாக்குகிற தென்பதில் சந்தேகமேதேனுமுண்டோ? அதற்கு நாம் மிகவும் நன்றி செலுத்தவே கடமைப்பட்டிருக்கிறோம். ஆனால், தொன்று தொட்டுவந்த நமது எண்ணங்களையும், நியாயமான நம் ஆசைகளையும், உலகில் மிக உயர்வாயிருக்க நாம் நம்ஹிருதயத்தில் போற்றிவந்த பாவனைகளையும், நம் மனதையுமே முற்றிலும் அது வேறுவிதமாய் மாற்றத்தக்கதாயிருக்கிறது. ஆத்மார்த்தமான ஞானத்தையே என்றும் அடையவிரும்பி, அந்நோக்கத்தை பூமியின்கண் ஜன்மமெடுத்ததின் ஒரேகருத்தாகக்கொண்டு ஒழுகிவந்துள்ளவர்களாயிருப்பினும், இந்த லௌகிகமார்க்கமான புதிய அறிவு அவ்வொழுக்கத்தினின்றும் ஜனங்களின் மனதைத் திருப்பி, அவர்கள் பரிபூர்ணமான மனஸ் சந்துஷ்டியடைய முற்றிலும் வேறுமார்க்கத்தை யுபதேசிக்கின்றது. சுருக்கமாக, ஆண்பாலர், பெண்பாலராகிய இவ்விருவருடைய ஜீவியநதியே பெற்றோர் முகமாய் இப்பொழுது ஓடத்தலைப்பட்டிருக்கிறது. மேனாட்டுக்கல்வியை நம்முடையதாகச் செய்து, அவ்வழியிலேயே நாம் நினைப்பதும், பேசுவதும் சகஜமாகின்றது. பலநூற்றாண்டுகளுக்கு முன்பு நமது முன்னோர்கள் எந்த முன்மாதிரிகளையும், எண்ணங்களையும் நமக்குவிட்டுச்சென்றிருந்தனரோ, அவைகளே நமக்கு முற்றிலும் ஏற்றவையென்ற உண்மையை யறிய இன்னும் காலம் வரவில்லை. கரடுமுரடான வழியைவிட்டு தூவிய மலர்ப்பாதையில் நடக்க மனங்கசிவாருமுண்டோ! ஆயினும், இச்சகம் எல்லா விஷயங்களிலும் நமக்கு முடிவில் நன்மையை யளிப்பதாயில்லையென்று சொல்லுவது ஒரு பெரிய தப்பிதமாகமாட்டாது. அதில் நமக்கு ஒரு தவறுதலும் தோன்றவில்லை.

இப்பொழுது சிலகாலமாய ஸ்திரீகளின் சுவேச்சையைப் பற்றி நமது தேசத்தில் ஒரு பெரிய கூக்குரலுண்டாயிருப்பது நம் காதுகளில் விழாவண்ணம் நாம் செவிடர்களல்ல. பலவருஷங்களாக புருஷர்களினின்றும் மிக்குறைவாக

மதிக்கப்பட்டு அவிவேக இருளில் மயங்கி மறைப்புண்டு கிடந்ததாக கருதப்பட்ட அவர்கள், அவ்விருளினின்றும் மீண்டு, தங்கள் மேனாட்டு சகோதரிகளுக்குரிய ஸ்வதந்திரங்களைத் தாமும் அனுபவிக்கக்கொண்டிருக்குமோர் விருப்பம் மிகவும் வெளிப்படையாகவே யாவருக்கும் விளங்கும். மேல் நாட்டைப்போல் வேறு எந்த நாட்டிலும் பெண்கள் அவ்வளவு எல்லையற்றதோர் ஸ்வதந்திர உரிமை பாராட்ட இடம் கொடுக்கப்படவில்லை. அந்நாட்டு நாகரீகத்தை மேன்மையாகச் செய்ய முதன்மையாக நிற்கும் விசேஷங்களில் இது ஒன்று என்பது நிச்சயமே. உலகில் ஆண், பெண் இருவகை ஜாதியாரையும் ஒருவருக்கொருவர் மிக்க அவசியமாய்க் கடவுள் சிருஷ்டித்திருக்கும்பொழுது புருஷனுக்குள்ள உரிமைகளை ஸ்திரீமட்டும் ஏன் அனுபவியாமல் அவனுக்குட்பட்டு நடக்கவேண்டும். அவளும் அவனுக்குச் சமமான நிலைமையிலேயே இருப்பது முறைமை என மேல்நாட்டு ஸ்திரீகள் முறையிட்டுத் தாங்கள் விரும்பியவைகளை யடைந்தார்கள். சிறுவர்களுக்குச் சரியாய் சிறுமிகளுக்கும் உயர்தரப் படிப்பு தாராளமாய் அங்கு அளிக்கப்பட்டுவருகின்றது. சமீபத்தில் நடந்தமகாயுத்தத்தில் லக்ஷக்கணக்காய் வீரர்கள் மடிந்தபொழுது ஸ்திரீகளும் அவர்களுக்குச்சரியாய் எவ்வளவோ பேருபகாரங்கள் செய்து தங்கள் நாட்டு பெண்மையின் புகழை முன்னேற்றினார்கள். அதைப்பார்க்கும் பாரத நாட்டின் பெண்மக்களும் தங்கள் சகோதரிகளுக்குற்ற பெருமையை யறிய சக்திபெற்றபிறகு, அவர்களைப்போல் அப்படிப்பட்டதோர் ஸ்வேச்சையையடைந்துமுன்வர ஒரு நியாயமான ஆசைகொள்ளுவது எவ்விதத்திலும் ஆச்சரியமல்ல. ஆயினும், இந்த ஸ்திரீகளின் முன்னேற்றம் அவர்களுக்கு முற்றிலும்---எல்லா விஷயங்களிலும் நன்மையை யளிப்பதா யில்லையென்பதை நாட்டின் உண்மையான நன்மை நாடுகள் சற்றுயோசித்தால் விளங்கும். (தொடரும்)

சமாசாரக் குறிப்புகள்

பால்ய வைதவியம்:---ஆந்திரதேசத்தில் ஜனசாரச் சீர்திருத்தம் போதாதென்பதற்கு நிருபர் ஒருவர் மதராஸ்மாகாணத்தின் சமீபகாலத்திய ஸென்ஸஸ் கணக்கை அநுசரித்துப் பின்வருமாறு எழுதுகிறார்:---"ஆந்திர தேசத்தில் பால்ய விதவைகளின் சங்கியை அதிகரித்தே வருகிறது. கலிங்கர்களுக்குள் பத்துவயதுக்குட்பட்ட ஆயிரம் குழந்தைகளில் 604 பேர்களுக்கு விவாகம் ஆகிறதாம். பால்யவிவாஹமும் பால்ய வைதவியமும் இன்னும் அரைவாசி அதிகரித்திருக்கிறதாம். இப்படிப்பட்ட ஜனஸமுதாய ஸ்திதியை வைத்துக்கொண்டு ஸ்வராஜ்யத்திற்குமட்டும் போராடிப் பயன் என்ன? தங்கள் நாட்டில் இவ்விதம் பத்துக்கு 6 பேர்களை வைதவியத்துக்குட்படுத்தக்கூடிய கொடுவழக்கத்தை யாதரிப்பவர்க்குக் கடவுள் எப்படித் துணைபுரிவார்! பம்பாயில் விதவைகளின் புநர் விவாகம் மாதந்தோறும் அதிகரிக்கிறதென்பதைக் கவனிக்கத் திருப்தியாயிருக்கிறது. செல்வநிலையில் விதவைகள் துஸ்திதிக்குட்படுகிறபடியாலேயே அவர்கள் வெகுவாய்ப் புநர் விவாகம் செய்துகொள்கிறார்கள். ஸ்திரீகளின் சொத்து பாத்தியதை விஷயமாய் ஸ்ரீமான் சேஷகிரி ஐயரவர்கள் தம் மசோதாவைப் பிரேரணை செய்து சீக்கிரம் சட்டம் திட்டப்படுத்துவாரென்று நம்புகிறோம்.

மைஸூர் சீர்திருத்தத்தில் செய்யவேண்டிய திருத்தம்:---சமீபத்தில் பிரசுரிக்கப்பட்ட ராஜ்ஜிய சீர்திருத்தத்தை ஜனங்களுக்கு எடுத்துரைக்கப் பல முக்கியமான மஹாநாடுகளும் பொதுக்கூட்டங்களும் நிகழ்ந்தன. பற்பலர் மிக உபயோகமான யோசனைகளைக் கூறியிருப்பதில் நாம் கவனிக்கத்தக்கது என்னவெனில் ராஜீய விஷயங்களில் ஸ்திரீகளின் அஸ்வாதந்த்ரியத்தை விலக்கவேண்டுமென்பதாக தீர்மானங்களை யாவரும் வெளியிட்டிருக்கின்றனர் என்பதேயாம். பெங்களூரில் பெரிய கூட்டம் நடைபெற்றதில் திவான் பஹதூர் கோவிந்தராகவ ஐயரவர்கள் சீர்திருத்தத்தைப்பற்றிப் பேசியதில், "ஸ்திரீகளுக்கு வோட்டுரிமை கொடுத்தல்மட்டும் போதாது மெம்பர்களாகத் தேர்ந்தெடுக்கப்படும் உரிமையும் அளித்தல்வேண்டும்," என்பதாகக் கூறினர். ஸ்திரீகளுக்குத் திராணியில்லை யென்று ஆக்ஷேபிப்பவர்களுக்கு நான் "மைசூர் ஸ்திரீகளைப் பாருங்கள்" என்பது வழக்கம். ஆகையால் ஸ்திரீகளின் அஸ்வாதந்த்ரியத்தை உடனே நிவர்த்திப்பீர்களென நம்புகிறேனென்றார். மைசூர் ஸ்திரீகள் இது விஷயமாய்ப் பெரியகூட்டம் போட்டு சரியான கண்டனம் செய்யவேண்டியதவசியம்.

ஸ்திரீ முனிசிபல் கவுன்ஸிலர்கள்:---இந்தியாவில் நகர பரிபாலன சபைகளில் ஸ்திரீகளையும் மெம்பர்களாகச் சேர்த்துக்கொண்டிருப்பவைகளில் சென்னை முதன்மையானது. மிஸ்ஸஸ். யம். லி. தேவதாஸ் ஜெ. நகரபரிபாலன சபையில் மெம்பர். சென்னைக்கு மூன்று மைல் அருகேயுள்ள சைதாப்பேட்டை முனிசிபல் கவுன்சிலில் மெம்பர்களாக மாதர் இந்திய சங்கத்தவர்கள் இருவர் தேர்ந்தெடுக்கப்பட்டிருப்பதை இங்கு சந்தோஷமாய் எடுத்துரைக்கின்றோம். சைதாப்பேட்டையில் முதன்முதல் நடந்த ஸ்திரீகள் கூட்டத்தை மிஸ்ஸஸ் கஸின்ஸுடன் கூட்டிவைத்த ஸ்ரீமதி சுப்பலக்ஷ்மி அம்மாள் ஒருவர். அவர் புருஷராகிய ஸ்ரீமான் லக்ஷ்மண ஐயர் உபாத்திமைத்தொழில் பயிற்றுவிக்கும் காலேஜில் புரொபஸர். ஸதிபதிகளாகிய அவர்கள் இருவரும் ஜனஸமுதாயச் சீர்திருத்தத்தில் சிரத்தையுடையவர்கள். மற்றொருவர் ஸ்ரீமதி கிருஷ்ணம்மாளாவார். இவர் புருஷர் ஸ்ரீமான் சாரங்கபாணி நாயுடு சவர்க்காரத்தொழிற்சாலை வைத்திருக்கிறார். அதன் சகல காரியங்களையும் இவ்வம்மையார் அநேகமாய்த் தாமே மேற்பார்த்துவந்திருப்பதாகக் கேள்விப்படுகிறோம். சென்னையில் பொதுஜன ஊழியத்திற்கு முன்வந்திருக்கும் இம்மூன்று பெண்மணிகளையும் உத்தேசித்து ஒரு தமாஷா நடந்தது. அச்சமயம் மைலாப்பூர், ஜார்ஜ்டவுன், சைதாப்பேட்டை, அடையாறு இவ்விடங்களிலுள்ள மாதர் இந்திய சங்கத்தார்களும் சென்னையிற் பிரமுகர்களாகிய நூற்றுக்கணக்கான ஸ்திரீகளும் வந்திருந்தனர். கலெக்டர் மனைவியாகிய மிஸ்ஸஸ் காலெட்டி என்பவர் அக்கிராஸனம் வகித்து, ஸ்திரீ கவுன்சிலர்களை எல்லோருக்கும் பரிசயம் செய்வித்தார். நாளுக்கு நாள் ஸ்திரீகளுடைய பொறுப்பும் கௌரவமும் பலப்பட்டு வருவதைப்பற்றி எல்லோருக்கும் அது ஒரு ஆனந்த தினமாக இருந்தது.

பம்பாய் நகரபரிபாலன சபையில் அதன் கோட்டை வார்டுக்குக் கவுன்சிலராக மிஸ்ஸஸ் எச். ஹாட்கின்ஸன் என்பவர் சித்தமாயிருக்கிறார் என்பதைக் கேட்கக் களிப்புறுகிறோம். அவர், ஒரு கவிஞரும், பத்திராதிபரும், ஜனஸமுதாய ஊழியருமாவார். அவருடைய முயற்சி கைகூடுமாக.

பர்மாஸ்திரீகளின் முன்னேற்றம்:---ஆசியாக் கண்டத்தில் முதன்முதலாக பர்மாவிலேயே சட்டசபை மெம்பர்களாக ஸ்திரீகள் அங்கீகரிக்கப் பட்டிருக்கிறார்கள். இதனால் "சகோதர சகோதரிகளே!" என்றும் ஸ்திரீ புருஷர்கள் என்றும் இருபாலாரையும் சேர்த்தே எந்த விவகாரமும் அந்நாட்டில் நிகழும். இந்திய ஸ்திரீகளும் பர்மாஸ்திரீகளும் தங்கள் புதிய உத்தரவாதத்தை எவ்வாறு நிறைவேற்றிவருகிறார்கள் என்பதைப்பற்றி வர்த்தமானம் ஒன்றும் இன்னும் கிடைக்கவில்லை. எனினும் வோட்டுரிமையால் அத்தேசத்தில் ஸ்திரீகள் தங்கள் கல்வி நிலையையும் செல்வ நிலையையும் சீக்கிரம் சீர்திருத்திக்கொள்ளக்கூடும் என்பதில் ஐயமில்லை. அத்தேசத்தில் ஜனஸமுதாய ஆசாரங்களில் ஸ்திரீகளுக்கு புருஷர்களைப்போல் சம ஸ்வாதந்த்ரியம் உள்ளது. ஆகையால் ராஜீய விஷயத்திலும் அத்தேசம் முன்னேறியது சரியே.

வியாபார லாபத்துக்காகக் குழந்தைகளின் பலி:---இந்திய நிலக்கரிச் சுரங்கங்களில் 8000 குழந்தைகளுக்குமேல் தற்காலம் உழைத்துவருகிறார்கள். 13 வயதுக்குட்பட்ட

குழந்தைகளை சுரங்க வேலைக்கமர்த்தாதபடி திட்டஞ்செய்ய சர்க்கார் ஒத்துக்கொண்டபோதிலும் இந்தியச்சுரங்க முதலாளிகள் அவ்விதம் செய்யலாகாதெனக் கூக்குரல் போடுகிறார்கள். அதனால் ஸகல கைத்தொழில்களும் அடியோடு ஒழிந்துபோகும்படி நேருமாம். போனால் போகட்டுமே ஸ்திரீகள், குழந்தைகளின் சரீரசௌக்கியத்தையும் மனத்தையும் சீலத்தையும் கெடுத்தாவது கைத்தொழில் அபிவிருத்தியாகாவிட்டால் என்னவோ? நாம் பண்டையபாள் விவசாயத்தைமட்டும் காத்துக்கொள்வோம், போதும். மற்ற தொழில் நிபுணர்களோ இன்னும் ஐந்துவருஷத்திற்குள் யந்திரங்களை ஸ்தாபித்து, ஸ்திரீகள் குழந்தைகளின் கஷ்டங்களை நிவர்த்திக்கலாம் என்கிறார்கள். வானம் இடிந்து விழுவதானாலுங்கூட சர்க்கார் நீதியை விட்டு வழுவக்கூடாது. மற்றதேசங்களைப்போல் இங்கு தொழில்கள் நடத்தச் சௌகரியங்கள் போதாவென்று சுரங்கமுதலாளிகள் ஆக்ஷேபிக்கிறார்கள். உண்மைதான். ஆனால் கூலிவேலைக்காரர்களுக்கு நிர்ப்பந்தமும் இத்தேசத்தில் தானே அதிகமாயிருக்கிறது? சர்க்கார் இவர்களுடைய பயமுறுத்துதலைக்கொஞ்சமும் லக்ஷியம் செய்யாதிருப்பாராக.

கல்வி விஷயங்கள்:—பரோடாவில் பெண்கல்வி 100-க்கு முப்பத்து மூன்றுவீதம் முன்னைவிட அதிகரித்திருக்கிறது. இங்கிலீஷ் படிப்பு பெண்களுக்குள் முன்னைவிட இருமடங்கு அதிகரித்திருக்கிறது. உபாத்தியாயர்களுக்குச் சம்பளமும் முன்னைவிட அரைவாசி அதிகப்படுத்தியிருக்கிறார்கள். அத்துரைத்தனத்தார் பெண் பாடசாலைகளில் குடும்பநிர்வாகம், சமையல் இவ்விரண்டையும் கட்டாய பாடங்களாக விதித்திருக்கிறார்கள். அவ்விராஜ்யத்தில் பெண்களின் உயர்தரப்படிப்புக்காக மஹாராணியார் லக்ஷம் ரூபா சென்றமாதம் கொடுத்திருக்கிறார்.

டார்ஜிலிங்கில்:—படிப்பு மிகக் கம்மி என்று நாம் கேள்விப்பட்டிருப்பினும், பெண்கள், பையன்கள் இருவர்க்கும் கட்டாய ஆரம்பப்படிப்பு திட்டம் செய்யப்பட்டிருக்கிறது. ஒவ்வோரிடத்திலும் பெண்கல்வியை முதலாகக் கவனித்தல் வேண்டும். பெண்குழந்தைகள் படிப்பதைப்பார்த்து வெட்கப்பட்டே பையன்கள் நன்றாய்ப்படிப்பார்கள். மேலும் தாய்மார்களுக்கு கல்விப்பயிற்சி யிருக்குமாயின், தங்கள் குழந்தைகள் ஆண், பெண் யாராயிருப்பினும் அவர்களுடைய படிப்பு விஷயத்தில் புருஷர்களைப்போல் அலக்ஷியமாயிரார்கள். ('மாடர்ன் ரிவ்யூ').

பம்பாய் ஸேவாஸதனத்தார்:—ஸ்திரீகளை உபாத்திமைத்தொழிலில் பயிற்றவும், குடும்பிகளாயிருப்பினும் சற்று சாவகாசமுள்ள பெண்மக்களுக்கு கல்விபயிற்றவும் உரிய ஒரு கட்டடம் அமைக்க ரூபா அறுபதினாயிரம் தேவையென வெளியிட்டிருக்கிறார்கள்.

மைஸூர்:—மஹாராணி காலேஜில் படிக்கும் பெண்களுக்கு உபகாரச் சம்பளத்தை ரூ. 16 ஆக இருந்ததை ரூ. 20 ஆக்கியிருக்கிறார்கள். அதே காலேஜுக்கும் வாணிவிலாச சங்கத்திக்கும் வகுப்பொன்றுக்கு ஆறு பேர்களுக்கும் உபகாரச்சம்பளம் ஏற்படுத்தி யிருக்கின்றனர். மிஸ்ஸெஸ் ருக்மிணியம்மா, பி.ஏ., மிஸ்ஸெஸ் ஸ்ரீரங்கம்மா, பி.ஏ., இருவரும் ஸர்க்கில் இன்ஸ்பெக்டர்களாகவும், மிஸ்ஸெஸ் ஹென்ஸ்மன், யம்.ஏ., மிஸ் லாஸ்ரஸ், பி.ஏ., இருவரும் காலேஜ் தலைமை உபாத்தினிகளாகவும் நியமிக்கப்பட்டிருக்கிறார்கள்.

திருவாங்கூர்:—மஹாராணி காலேஜில் படிக்கும் ஸ்திரீகள் டாக்டர் ரவீந்திரநாத் டாகூர் அவர்களைக்கொண்டு ஒரு உபந்யாஸம் செய்வித்து அதில் வசூலித்த ரூ. 650 அவருடைய விசுவபாரதி என்ற ஸர்வ கலாசாலைக்கு நன்கொடையளித்தார்கள்.

மிஸ். யம். பி. கௌஸல்யா, பி. ஏ., மலபார் டிஸ்ட்ரிக்டு கல்வியிலாகா கவுன்ஸிலுக்கு நியமிக்கப்பட்டிருக்கிறார்.

TELUGU

స్త్రీ ధర్మములు

బాలశిక్ష.

కాలము బహు శీఘ్రముగ మారుచున్నయది. ప్రతి దేశమునందును, ప్రతియొక్క జనాంగమునందును విలక్షణమగు వికాసము ప్రతిఫలము కానవచ్చుచున్నవి. అట్టి సమయమున జనుల ధర్మములు, కర్తవ్యములు, ఆదర్శములును కాలోచితముగ మార్పులు చెందవలయును.

బహుకాలమునుండి వ్యాప్తిచెందియుండు పద్ధతులు శాశ్వతములుగ నెన్నబడజాలవు. ఒక్కొక్క పురుషుడును, స్త్రీయును, ఒక జీవితకాలముననే పెక్కు మార్పులు చెందుచుండగా; సమయమున ననుసరించి క్రొత్త క్రొత్త ధర్మములను స్వీకరించుచుండగా! అట్లే ఒక్కొక్క జనాంగము, ఒక్కొక్క సంఘమును మార్పులు చెందక తీరదు. అభివృద్ధియనగా మార్పుగదా! మార్పులు లేకయే అభివృద్ధి కాజాలదు. కావుననే ధర్మశాస్త్రములు సైతము కాలోచితముగ మారుచువచ్చినవి. హిందువుల శాస్త్రములు పురాణములు ఇతిహాసములు, వీనిని పరిశీలించగా, ఒక్కొక్కయుగమునకు ఒక్కొక్క ధర్మశాస్త్రము అన్వయించుచుండినట్లు స్పష్టమగుచున్నది.

కృతే తు మానవాః ప్రోక్తాః త్రేతాయాం యాజ్ఞవల్క్యజాః ।
ద్వాపరే శంఖలిఖితాః । కలౌ పారాశరాః స్మృతాః ॥

తా॥ కృతయుగమున మనుస్మృతియును, త్రేతాయుగమున యాజ్ఞవల్క్యస్మృతియు, ద్వాపరమున శంఖలిఖిత స్మృతియును, కలియుగమున పరాశరస్మృతియును.

అట్లే కాలమునకు దగినట్లు ధర్మశాస్త్రములు మారుటయేగాక, యీ గొప్ప భరతఖండమున ఒక్కొక్క దేశమున ఒక్కొక్క శాస్త్రము అనుసరింపబడుచున్నవి. ఆంధ్ర దేశమున ఆచార వ్యవహారవిషయము [illegible] స్మృతి ననుసరించుచుండగా, ద్రావిడదేశమున, అనగా తమిళుల దేశమున మరియొక్క శాస్త్రము అనుసరింపబడుచున్నది. ఇవియన్నియును చక్కగ పరిశీలించి చూడగా దేశకాలములను బట్టి ధర్మములు పద్ధతులు ఆచారములు మారుచుండవలెను.

ఇదిమాత్రమేగాక పూర్వ గ్రంథములయందు విధింపబడిన ఆచారవ్యవహారములుగాని, సామాన్యపు పద్ధతులుగాని నిత్యములు, శాశ్వతములు, అని చెప్పరాదు. ధర్మములలో కొన్ని శాశ్వత ధర్మములనియు, మరికొన్ని సామయాచారిక ధర్మములనియును రెండు తెరగులు. అందు శాశ్వత ధర్మములు సనాతన ధర్మములు, మార్పు చెందరానివి. కొన్ని ధర్మములు పద్ధతులు, సమయమునకు కాలమునకు దగినట్లు మారునవి.

ఇదిగాక, శాస్త్రములు, పురాణేతిహాసములకు ఏలాటి సంబంధములు లేకపోయినను, కొన్ని ఆచారములును, కొన్ని సంప్రదాయములు, అలవాటులు మన దేశమున బహుకాలముగ అభ్యాసముగనున్నవి. అందు కొన్ని మార్పుదగినవి కలవు. చాలకాలముగ మన పెద్దలందరు ఆచరించుచుండిన మాత్రమున అవి నిర్దుష్టములు అని తలచరాదు. అందొక్కటి బాలశిక్ష అనగా చిన్న పిల్లలను పెంచువిధము. ఇవ్విషయము ముఖ్యముగ స్త్రీలు ఆలోచించి,

తెలిసికొనదగిన విషయము. ఏలయన బాలురును, బాలికలును, బాల్యమున తల్లులయొద్దను, అక్కచెల్లెండ్రయొద్దను మెలగినట్లు తండ్రులయొద్ద మెలగుట లేదు. తల్లులయొద్దను, అక్కచెల్లెండ్రయొద్దను గల చనువు, దండ్రులయొద్దను రాదు. కావున తల్లులు, అక్కలు, పిల్లల స్వభావములను తీర్చినట్లు తండ్రులు అన్నలు తీర్చ జాలరు. ఆ కారణమువలన బాల, బాలికల బాల్యశిక్షయందు స్త్రీలకు ఎక్కువ ప్రాముఖ్యము ఉండకతీరదు.

లోకమున ప్రసిద్ధి గాంచిన మహాపురుషుల జీవిత చరిత్రముల పరిశీలించిచూడగా, వారిలో పెక్కండ్రు తల్లుల గొప్పతనమును, ఉదారస్వభావమును, తెలివితేటలను, బట్టి యట్టి గొప్పపదవిని చెందినట్లు స్పష్టమగుచున్నది.

ఇక్కాలమున, మన దేశముననేగాక, పెక్కుదేశములయందు, చాలయభిప్రాయములుగలవు. వానిం దెలిసికొని తొలగించినం గాని, యీకార్యము చక్కగ నెరవేరదు.

“ పిల్లలకు భయభక్తులుండినంగాని, చక్కగ బాగుపడరు ” అని చెప్పుట సర్వ సాధారణము. ఆ వాక్యమున కర్థమేమో ఇంచుక విచారించ దగినది. భయము, భక్తి, ఈ రెండు వేరు వేరు స్వభావములు గలవి. ఈ రెండును ఒక్కచో చేరుటయు పొరబాటు. భక్తి యుండదగినది. అది అవశ్యము. భక్తియన పెద్దవారియందు గలుగు ప్రేమ. పెద్దవారలు, చిన్నలయందు ప్రేమ చూపినచో ఆ ప్రేమయే, దయ, జాలి, కనికరము అని పేర్ల తెలియబడును. ఎప్పుడు, చిన్నలయందు దయ, కనికరము, అనుకంప ఇవి చూపబడుచున్నవో అప్పుడు చిన్నల హృదయముల యందు, ఆ ప్రేమ ప్రతిబింబించి, అది భక్తియగును. దయయు, భక్తియు ఒకటికొకటి అనుబంధములు. ప్రేమరూపమగు భక్తి యుండుచోట భయము పుట్టుటకు అవకాశము లేదు.

ప్రేమయుండుచోట, చిన్నవారలు, తమ తమ కష్టసుఖములను తమ సందేహములను వివరముగ చెప్పుకొనుటకు జంకరు. ప్రేమ లేక భయము ఉండినచోట్ల తమ సుఖదుఃఖములనుగాని, తమ కష్టములను చెప్పుకొనుటకు జడియుదురు. ఒక చిన్న బాలుడుగాని బాలికగాని యొక తప్పు చేసెననుకొందము. ఏ చిన్న బాలుడు తప్పు చేయడు? పెద్దవారే యెన్నియో తప్పులు చేయుచుందురు గదా! ఆ తప్పు చేసిన చిన్నవానిని, ప్రేమతో దగ్గర తీసి, మంచి మాటలతో, నాయనా! ఏల యిట్టి తప్పు చేసితివి, ఇకముందు కొంచెము జాగ్రతగ నుండుము. ఇట్టి తప్పులవలన నష్టము, కీడు కలుగును గదా! అని నెమ్మదిగ బోధించినచో, అప్పుడు తాను చేసినది తప్పు అని తెలిసికొని మరి తప్పుచేయక యుండుటకు యత్నించును. మరియొకటి రెండు సారులు ఆ తప్పు చేసినను పొరబాటు చేసితినని బయట చెప్పుకొనుటకు శంకించడు. క్రమక్రమముగ ఆ తప్పు చేయుటను మానును. అట్లుగాక, మొదట తప్పు చేసినపుడు, తల్లులుగాని, తండ్రులుగాని, ఉపాధ్యాయులుగాని, మరియే పెద్దవాండ్రుగాని దండించి, కోపగించి, వానిని దుఃఖపెట్టినచో, తన్ను దుఃఖపెట్టినవిషయము మొక్కటియే తెలిసికొనునుగాని తన తప్పును తెలిసికొనజాలకపోవును. మరియొకతూరి యా తప్పే చేసినచో, పెద్దవారికి తెలిసినయెడల తిరిగి దండనయు, బాధ తప్పక వచ్చునని, చేసిన తప్పును దాచుటకు యత్నించును. అబద్ధముచెప్పు స్వభావము ఏర్పడును. ఇది శాశ్వతముగ ఆ బాలునకు కీడు చేయు విషయముగదా! ఎప్పుడును దయతో, మంచి మాటలతో, ప్రేమతో, లాలనతో బాలుని చక్కపెట్టవలయునుగాని భయపెట్టి, బెదిరించి చక్కపెట్టుటకు యత్నించరాదు. భయముచేత, దండనచేతను, బెదిరించుటచేతను, తత్కాలమునకు చెప్పిన మాటను వినునట్లు చేయవచ్చునుగాని, ఆ సమయము దాటగనే బాలుడు పూర్వపు మార్గముననే పోవును.

మెల్లనిమాటలతో చక్కపెట్టుట దుస్తరమనియును, పిల్లలకు మంచిచెడుగులు గ్రహించు తెలివి యుండకను లేదనియును, భయముచేతనే సాధించవలెనని కొందరు తలంతురుగాని అది చాల పొరబాటు. పెద్దలు తమ దయచేతను, లాలనచేతను, పోషణచేతను, చిన్నలయందు గాఢమగు నమ్మకమును బుట్టించుట సాధ్యము. అట్టి నమ్మకము ప్రేమవలన పుట్టునేగాని అన్యథా పుట్టదు. నమ్మకము పుట్టినచోట ఎంతమాట అయినను మనస్ఫూర్తిగ విని చేయుదురు. అట్టి నిష్కల్మషమగు నమ్మకము, విశ్వాసము పుట్టినచోట గురుత్వము, వినయము, చెప్పిన మాటను జవదాటక చేయుట, వారలను ఎట్లైనను మెప్పించి సంతోషపెట్టవలెనను కోరికయు, తప్పక కలుగును. ఇవ్విధమున బాలురను బాలికలను పెంచి పెద్దవారలను చేయగా, వారలు తమకంటె చిన్నవారియెడ ఆ రీతినే ప్రవర్తింతురు. అట్లుగాక, ఇప్పుడు మన అనుభవమెట్లున్నదియో చూడుడు. పెద్దవారలు చిన్నవారలను కోపించుకొనుచున్నారు. చెడ్డతిట్లు తిట్టుచున్నారు. అంతటితో చాలక తమకు శరీరబలమెక్కువయున్నందున చిన్నవారిని కొట్టుచున్నారు. పెద్దవారలను చూచి చిన్నవారలు వీనినన్నింటిని తాము నేర్చుకొనుచున్నారు. పదునారు సంవత్సరముల యువకుడు, తనకంటె చిన్న పదిసంవత్సరవానిని, కొట్టుట, తిట్టుట, బహువిధముల బాధించుట చూచుచున్నాము. అట్టె పదిసంవత్సరములవాడు వారికంటె చిన్నవానిని, తుట్టతుదకు రెండు మూడు సంవత్సరముల పిల్లలు ఒకరినొకరు పీడించుటయును చూచుచున్నాము. దీనికంతటికి పెద్దవారల నడవడికయే చిన్నవారలకు మేలుబంతి యగుచున్నది. ప్రతి గృహమునందును పెద్దవారలకు ఎంత జవాబుదారి యున్నదో యోచింపుడు.

ఇవ్విషయము ఇండ్లయందు పెద్దవారును, బడులయందు ఉపాధ్యాయులును బాగుగ యోచించదగిన విషయము. నాదాపు యిరువదియొనిమిది సంవత్సరములు ఉపాధ్యాయులుగ నుండిన యనుభవముచే నేని యభిప్రాయము నొక్కి చెప్పగలిగియున్నాను.

ఇంటియందు చిన్నపిల్లలు తమచేతిపనుల కడ్డమువచ్చినప్పుడును మూర్ఖము చేసినప్పుడును చీకాకుపడి, తల్లులు పిల్లలను బహుకఠినముగ తాడించుట లోకసాధారణమై యున్నది. ఇది మానవలెను.

మరియొక విషయము. తల్లి పిల్లలను కాలిమీద కూర్చుండపెట్టుకొని ముద్దాడి, చిన్న చిన్న పద్యములు కథలు చెప్పునప్పుడు బాలురు నేర్చుకొనునంత సులభముగ బడులయందు ఆ పిల్లలే పాఠములు నేర్చుకొనుచున్నారా? లేదు. ఏల? భయపడునప్పుడు బుద్ధి పనిచేయదు. భయమువలన బుద్ధి మొద్దుబారును. బాలుడు చేయు యత్నము వ్యర్థమగును. లాలనచేత ఉత్సాహము పుట్టును. బుద్ధి చురుకు గలిగియుండును. పెద్దలను సంతోషపెట్టి మెప్పించవలెనను కోరిక బుద్ధికి మరింత చురుకుదనము నిచ్చును. చదువన్నను బడియన్నను ఉపాధ్యాయులన్నను సంతోషమే పుట్టును. తెలియని విషయములను నిర్భయముగ ఒకతూరికి నాలుగు సారులైనను అడిగి చెప్పించుకొనుటకు సంతోషము కలుగును. భయము పుట్టినచోట తెలియని విషయముల నడుగుటకు ధైర్యము [illegible]. తండ్రితోగాని, తల్లితోగాని, ఒజ్జలతోగాని

మనసు విచ్చి తనకష్టములను సంశయములను చెప్పుకొనజాలదు. అట్టి సందర్భములలో వీరలతో చెప్పుకొనక, వీరల సుబుద్ధులను పొందజాలక, తమతోడి బాలురతో యోచించుకొనుచు తప్పుత్రోవలో నే బోదురు. కావున లాలనపాలనములచేత చిన్నలను పెంచి పెద్దవారలను చేయుట నూతన పద్ధతి. పూర్వాచారమే శ్రేష్ఠమని ఆమార్గమున పోరాదు.

ఈ నూతన పద్ధతులను ఆదర్శములను ప్రచురముచేసి వ్యాపింపచేయుటకు పితరుపాధ్యాయసమితి (League of Parents and Teachers) అని యొక సమాజము ఏర్పడియున్నది. ఆసమాజము వారి ప్రచురములను చదువరులు తెప్పించి చదువుకొనిన చాల లాభకరము.

చిట్టమూరు రామయ్య.

వృత్తాంతములు, వ్యాఖ్యలు.

వకాలత్తుకు స్త్రీలకుండు నిషేధము.

స్త్రీ పౌరసభ్యులు.

స్త్రీలను పౌరసభ్యులుగా నియమించి యుండుటలో చెన్నపురి ఇండియాదేశమున కంతయు మొదటిదైయున్నది. మిసెస్ దేవదాస్ గారు చెన్నపురి పౌరసభకు (Madras Corporation) సభ్యురాలుగా నియమింపబడియున్నారు. చెన్నపురికి సమీపమున నుండు సైదాపేట మ్యునిసిపాలిటీకి మనభారత మహిళాశాఖాసమాజమునకు చేరియుండు ఇద్దరు స్త్రీలను సభ్యురాండ్రుగా చంగల్ పట్టు కలెక్టర్ గారు నియమించియున్నారు. వారిలో నొకరు సుబ్బలక్ష్మి, అమ్మాళ్ (మిసెస్ లక్ష్మణ అయ్యర్) అనునామె సైదాపేట ట్రైనింగ్ కాలేజి ఉపాధ్యాయునిభార్య. సైదాపేటలో మహిళా భారతీయ సమాజశాఖను స్థాపించుట కెత్నించినపుడు మిసెస్ కజిన్సు గారికి సహాయముచేసి స్త్రీలను సమావేశమగునట్లు చేసినది ఈమెయే. రెండవ యామె కృష్ణమ్మాళ్. సబ్బు కర్నా[illegible]ని భార్య ఈమె అప్పుడప్పుడు తన భర్తయొక్క కార్యాలయ కార్యములను నిర్వహించుచున్నదని తెలియవచ్చుచున్నది. ఈ ముగ్గురు నూతన పౌరసభ్యురాండ్రకు ప్రాప్తించియుండు నూతన గౌరవమును మరియు జబాబ్దారిని సన్మానించు నిమిత్తము చంగల్పట్ కలెక్టర్ భార్యయగు మిసెస్ గెల్లెట్టిగారి అధ్యక్షత క్రింద యొక సభ మైలాపురం బాలికాపాఠశాలలో జరిగె. సి. వందలకొలది చెన్నపురి స్త్రీలును, మైలాపురం, జార్జిటౌన్, సైదాపేట, అడయార్ మున్నగు మహిళా భారతీయ సమాజశాఖల సభ్యురాండ్రును విచ్చేసియుండిరి.

బర్మా స్త్రీలు అగ్రగాములై యున్నారు.

శాసన సభ్యులను నియమించుటకు ఎన్నికాధికారమును పొందిన వారిలో బర్మాదేశపు స్త్రీలు ఆసియా ఖండమున కంతయు మొదటి వారైయున్నారు. ఆదేశపు నూతన శాసనసభకు వలయు ఎన్నికలు గతమాసము మధ్యభాగమున (నవంబర్) తీయబడెను. సభ్యులగుట కెత్నించినవారు "సోదరీ, సోదరులకు" అని సంబోధించి తమవిన్నపపత్రికలను ప్రచురించియుండుటేగాక తమ కెన్నిక నివ్వగలందులకు ప్రకటించిన కారణములలో సంయుతము స్త్రీ పురుషులను చేర్చి వ్రాసి యుండుటను రంగూన్ పత్రికలలో చూచి సంతసమందితిమి. ఈ నూతనాధికారము బర్మాలోని భారతీయ స్త్రీలును, బర్మా స్త్రీలును యేలాగు నిర్వహించిరో తెలియకయున్నదిగాని కార్యనిర్వాహకశక్తిగల స్త్రీల ఎన్నికయొక్క గొప్ప ప్రయోజనమును కనుగొని ప్రియముగు తమ దేశములో అధిక మరియు విద్యాసంబంధమైన మార్పులను కలుగచేయుదురుగాక యని కోరెదము. బర్మాదేశము తన కొమార్తెలకు సాంఘిక సమత్వమును, స్వాతంత్ర్యమును బహుకాలముక్రిందట కలుగజేసి యున్నదిగాన, ఇతర దేశములకు మార్గప్రదర్శియై యుండుట సహజమే.

బాల వితంతువులు.

మదరాసు రాష్ట్రమునకు జేరిన ఆంధ్ర జిల్లాలలో సంఘ సంస్కరణము వెనుకకు మరల ప్రారంభించి యున్నదని వినుటకు చాల చింతిల్లెదము. సెన్సస్ లెక్కల నాధారముగా నుంచుకొని యీ విషయమున నొక లేఖకు డిట్లు వ్రాసియున్నాడు:

"ఆంధ్రజిల్లాలలో బాలవితంతువుల సంఖ్య క్రమక్రమముగ వృద్ధియైనది కళింగులలో 10 సంవత్సరముల వయస్సుగల బాలికలలో వేయింటికి 664 మంది చొప్పున పెండ్లియైన వారున్నారు శిశు వివాహములు, బాలవితంతువుల సంఖ్యవంటివి ఏబది యొప్పున ఎక్కువయై యున్నది. సంఘ సంస్కారకుల యుద్యమము మాదేశమున నిరర్థకమైనదని పై సంఖ్యనుండి తేటపడుచున్నది. ఇట్టి స్థితిని కలిగియుండియు ఆంధ్రదేశీయులు తమకు పలువిధములగు రాజకీయ హక్కులు కావలయునని హాహాకారము చేయుచుండుట ఆశ్చర్యకరముకదా"

తమ ఇంటియందుండు 10 మంది బాలికలలో అయిదుగురిని పసితనముననే అన్యాయముగ వైధవ్యమునకు పాలు చేయుచుండ, ధర్మాధిదేవత వీరలకు స్వరాజ్యము నెట్లు ఇవ్వగలుగును? ఈ విషయమున మరియొక వింతయేమన, తాము వైధవ్యదుఃఖము ననుభవించుచుండియు తమ బిడ్డలకు కేవలము పసితనమున బలాత్కారముగ స్త్రీలు పెండ్లి చేయుచున్నారు కదా! ఇది ఇట్లుండ, బొంబాయిలో నెల నెలకును విధవా వివాహముల సంఖ్య యెక్కువ యగుచు వచ్చుచున్నదని వినుటకు సంతసిల్లెదము. వితంతువులకు గల [illegible] ఇట్టి వివాహములకు మూలకారణమై యున్నది. హిందూ స్త్రీల జీవనాంశ చట్టమును సవరణచేయుంచు బూనియున్న మ॥ శేషగిరి అయ్యర్ గారు తమ సవరణ చట్టమును త్వరగా భారతీయ శాసన సభలో చర్చకు తెచ్చెదరు గాక యని వేడెదము. స్త్రీల దుస్థితిని చక్కబెట్టుటకిది తప్ప మరియే యుపాయమును లేకయున్నది.

మైసూరు సంస్కరణములను సంస్కరించుట.

మైసూరు దేశమున నిటీవల ప్రచారము చేసిన సంస్కరణములను గురించి జనులకు బోధించు నిమిత్తమై మహాజన సభలును సమ్మేళనములును అచటచట జరిగినవి. ఈ సంస్కరణముల విషయమై యనేక చర్చను, ఆక్షేపణలను కలిగియున్నవి. జనసభలలో జరిగిన తీర్మానములలో స్త్రీలకుండు నిషేధనియమములను రద్దుచేయవలసినదను యొకతీర్మానముగ నిరూపింపబడి యున్నది. బహుజనసమావేశమై యుండిన యొక మహాసభలో మ॥ గోవిందరాఘవయ్యర్ గారు బెంగుళూరిలో ఇట్లు వక్కాణించియున్నారు:— "స్త్రీలకు యెన్నికాధికారము మాత్రమేగాక సభ్యులగు యధికారముకూడా కలుగవలయు. వారి యోగ్యతను గురించి ప్రశ్నించినపుడు నేను మైసూరు

దేశపు స్త్రీలనే దృష్టాంతముగా చెప్పుటకలదు. ఏలయన, వారిలో కొందరు గొప్పగొప్ప యోగ్యతను ప్రదర్శించియున్నారు. స్త్రీలకెట్టి నిషేధమును యుండకూడదు."

హిందూరు స్త్రీలు ఈ మాటలచే ప్రబుద్ధులై తమ పక్షమును జయించుకొనుటకొక ప్రబలమైన సభను చేయుట యత్యావశ్యకము.

విద్యావిషయమైన వార్తలు.

బరోడా. బరోడాదేశములో చదువునేర్చిన బాలికలసంఖ్య నాటికి 33 1/3 వంతున యెక్కువయైనది. ఇంగ్లీషు నేర్చిన బాలికల సంఖ్య రెండువంతుల యెక్కువయైనది. ఉపాధ్యాయినిల జీతము నాటికి ఏబదివంతున యెక్కువచేయబడినది. బాలబాలికలకు విద్యా నిర్బంధము సమానముగా నున్నది. బాలికా పాఠశాలలలో గృహకృత్య నిర్వాహణాపద్ధతిని వంటపనిని నిర్బంధముగా నేర్పించుచున్నారు. సంస్థానములో బాలికలకు ప్రౌఢ విద్యాభివృద్ధిని గలుగజేయు నిమిత్తము లక్షరూపాయలను బరోడా మహారాణిగారు గతమాసమున దానము చేసియున్నారు.

డార్జిలింగ్.

"కేవలము వెనుకబడిన ప్రదేశమని పిలువబడు డార్జిలింగులో సయితము బాలబాలికలకు పరళీ విద్యను నిర్బంధముగా నేర్పించుట కేర్పరచియున్నారు. [illegible] బాలికల విద్య [illegible] యుండవలయుననుట మాయభీష్టము. ఇంతేగాక, తమ యాడుబిడ్డలు విద్యావిహీనులైయుండుట విషయమున తల్లిదండ్రులు సిగ్గుచెందక యున్నారు గాని విద్యావతులగు తల్లులు మాత్రము తమ బిడ్డల నెన్నటికిని అజ్ఞానదశ యందుంచరు" (మాడర్న్ రివ్యూనుండి సేకరింపబడినది.)

మైసూరు.

ముందు సంవత్సరమునుండి మైసూరు మహారాణి కాలేజిలో విద్యార్థినీ వేతనము 15 రూపాయిలనుండి 20 రూపాయిలకు యెక్కువ చేసియున్నారు. ఈ కాలేజికిను బెంగళూరు వాణీవిలాస ఇన్‌స్టిట్యూట్‌కును ఆరేసి నూతన విద్యార్థినీ వేతనములను మంజూరు చేసియున్నారు. మిసెస్ రుక్మిణమ్మ బి. ఏ. గారిని, మిసెస్ శ్రీరంగమ్మగారిని సర్కిల్ ఇన్‌స్పెక్ట్రెస్సులుగా యేర్పరచియున్నారు. శాఖస్థానములకు మిసెస్ హొన్ను మెన్ ఎం. ఏ గారిని, మిస్ లాజరస్ బి. ఏ. గారిని క్రమముగా ప్రిన్సిపాలులుగా నియమించియున్నారు.

తిరువాన్కూరు.

త్రివేంద్రమ మహారాణి కాలేజి విద్యార్థినిలు డాక్టర్ రవీంద్రనాథ ఠాగూర్ గారి యుపన్యాసము నొకటి నేర్పరచి దానిలో [illegible] పరమానములో 650 రూపాయిలను ఠాగూర్ గారి విశ్వభారతీ కళాశాలకొసంగియున్నారు.

మిస్. యం. పి. కౌశల్య బి. ఏ. గారిని మళయాళం జిల్లా విద్యాసభకు సభ్యురాలుగా నియమించియున్నారు.

BRANCH REPORTS

Anantapur

Classes for general education are being held regularly for women and girls under the direction of Mrs. V. Ramaswamy Iyer. A music class is also held once a week to develop the emotional side of the members. 16 new members have been enrolled since the present Secretary was elected. Mrs. Besant a gave short address to the Branch during her curtailed visit to the town on the 3rd instant. and encouraged the Branch in its steady progress. A very large gathering of ladies greeted her and accompanied her to the train.

Coimbatore

Plague has interfered with the regular meetings of the Branch members, but they took advantage of the visit to the town of Sow. Saraswati Amma (Mrs Hanmantro Rao of Adyar) to obtain a lecture from her. The sympathy of all goes to the Branch Secretary whose only child of six years old died after only two days' illness.

Rajahmundry

Mrs. Rajivi Bai (wife of the Sub-Judge) is instructing over 15 ladies in rattan work and Mrs. Y. Subba Rao expounds the Bhagavatham to the members. Mrs. Cousins collected about Rs. 100 for the local expenses of work-material and the wages of a servant. The local gentlemen showed themselves very willing to help the Branch work.

Vellore

Two more large meetings of over 200 ladies have been held by the energetic Vellore members, the first addressed by Mrs. Dharmambal Rajaram Iyer of Adyar, and the other by Mrs. Alemalu Ammal of Madras. This Branch now sets an example to all the other muffasal towns for enthusiasm and organisation.

Narasaraopet

Meetings have been going on weekly since October for the study of *Bhagavatham*. Daily classes have recently been started and the Sanathana-dharma Series has been added. About ten ladies attend. Mr. T. Anjaneya Sastri has been a great help.

Guntur

A Branch was started here during the visit of Mrs. Cousins when over 230 ladies assembled in the Theosophical Hall. She spoke on "The Changing Duties of Women in these Changing Times" and of the usefulness of women's societies. The result was that 30 ladies gave in their names to join a Branch which has since been meeting to read some of the sacred books and to discuss modern problems. Mrs. Chellammal, wife of the District Munsiff and Mrs. Koteswaramma, wife of the Tahsildar, have become Joint Secretaries. Ladies of all communities and political views attended the initial meeting and showed much interest in the news of the women's movement. There is the material in Guntur for a very active and useful Branch, with a free fine meeting-place.

Vizagapatam

A large and influential women's meeting was held in the Town Hall during a two day's visit by Mrs. Cousins. The wife of a prominent Non-Co-operator took the chair. Mrs M. Srinivasa, retired Inspectress of Schools, very kindly and ably translated Mrs. Cousin's lecture on "Women's Present Duties". There are many educated and progressive women in Vizagapatam, and later on a Women's Association will be most successful there as a building is being erected for the purpose. Amongst the ladies present at the meeting were Mrs Ganapathi Rao, Dr. (Miss) Lazarus, Mrs. Govinda Menon, Mrs Subba Rao Naidu, teachers from the Girl's High School, Mrs Kameswara Rao, Miss Subbramaniam, Mrs. Bulusu. Since then our capable and popular member, Mrs. Ganapathi Rao, has been appointed to the Vizagapatam District Educational Council.

S. Chittore

Subscriptions have been sent for September and October, and a report of an instructive visit to the Branch of the Secretary of the Vettaikaranpudur Branch, who took an active part in the meeting. The Branch thinks *Stri-Dharma* "a splendid journal," and has ordered every available back number of it for its library.

Saidapet

Meetings are being held regularly. Badminton has become very popular with the members. Mrs. Galletti, the President, has kindly placed a net and a number of bats at the disposal of the Branch. Tea-parties have been given by the members who have been nominated to the Saidapet Municipal Council and have proved very enjoyable social functions. The Branch has had a good increase in members.

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